

Truth fears no blush, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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THE GOOD OF SPIRITUAL MANIFESTATIONS.

An Address by Mrs. Helen J. T. Brigham, before the First Society of Spiritualists, New York—Also an Impromptu Poem, "The Message."

SPECIALLY REPORTED FOR THE RELIGIO-PHILOSOPHICAL JOURNAL, BY GEORGE H. WALKER.

What good do spiritual manifestations do? This is a subject that must be common to your thoughts, as the question has been propounded by every one whose intention to investigate Spiritualism has been made known. It is a question which is asked by materialists and sectarians alike. What good, even if these things are all true, can it do? What is its end, aim and object? The true Spiritualist has a ready answer, but those to whom the subject is new, the answer is not so ready, therefore we shall speak upon the subject this evening. A person asking that question might be directed to the public teachers, or the published writings of Spiritualists, and while they might derive a great deal of information, and learn much in that way, of the truth, yet it requires demonstration to give the correct answer to this question. To a materialist or sectarian, to whom the subject of Spiritualism is comparatively new, you might give the pure philosophy of Spiritualism, but it would be so far beyond their reach, they being unprepared to receive it, that it would not enter in any more than the light can penetrate the bud of the flower which lies asleep and encased by its outer covering, or any more than the light can pierce the shell of the acorn. You cannot receive the philosophy unless your mind is prepared for it, and before you are prepared for it you must grow spiritually. Spiritualism has a dual existence or double life, and the first leads directly up to the second. It is really like John the Baptist speaking to the people, "Prepare ye the way, make the path straight, for the Kingdom of Heaven is at hand." The Christian believes in the phenomena of Spiritualism as we find it in the Bible. The first question asked is, Why does it exist? The fact that it does exist, ought to be an answer. There is in the land a class—and it is growing year after year of persons whose thirst cannot be slaked from the springs of sectarianism. They are not reached. Suppose to-day you had listened to the sermons preached in this city? Those sermons reach a class of people who, Sabbath after Sabbath, assemble in these various places of worship. If you were to consider the number of people in the city and the number who do not attend any religious service, you would realize how large the number not reached by the gospel truth.

Sermons against sin and immorality—do they reach those who are specially immoral? The people who assemble in the churches are orderly; they are not the criminals, the degraded; if you seek for them you find them herded together, and the gospel is about as far from them as the pure snow on the mountain's top is from the sidewalks in your city streets. If materialists and infidels are not in the habit of going to church, is there any way of reaching them? Here and there a missionary with dainty tread may visit some of the worst of the places; but they will make their escape from them as soon as possible. The power of the gospel is not felt as it will be some day. We are told the whole world is to be christianized. We believe it, but we do not believe the whole world is to be sectarianized. If it has taken nearly nineteen hundred years to convert the few that claim to be converted, the work may seem to some to be discouraging. The churches do not reach the masses. Here and there occasionally only an outsider strays in, but those who come from the outside world are few in comparison to the whole. They have said if we can produce a religious excitement, from that the gospel will be spread further than ever before. To accomplish this work we see them having evangelical alliances, and large meetings

are held in the great cities, clergymen of different denominations meet together, all believing in one God, all trying to help humanity, and all honor to them for that we say. They commence their great revival meetings, the news spreads far and wide, and you hear the music of their songs on every corner of the street whistled by boys or hummed by men as they go to and from their places of business. The revival news is carried far and wide, and they do reach in that way those who could not be reached in any other. They say we must fill up our churches in this way; we must have some great excitement to bring the people in.

We know of a fire that spreads far and wide, destroying business places, manufacturing, dwelling houses, churches, all alike; in the wild wind the fire helped to create, there were borne up into the air small fragments of hymn books, and twenty miles away from this fire, tiny pieces of paper floated down like snowflakes, and there were some few words still legible on the burnt paper. So in this wild tempest of religious excitement, ideas are taken up and are spread farther and wider than by the ordinary process they could ever be carried. Still the church asks, What shall we do to stay the tide of skepticism. Science has questioned the age of the earth, the uses of the stars and the glory of the sun itself. Subject after subject has been brought up and investigated by science. It has taken the human body and analyzed it. We can not locate the soul of man, we cannot find any space it leaves when it departs from the body.

Some have said that human life is the result of certain chemical combinations; when this spark of life goes out, that is the end. When science has said these things, what has theology answered? It has answered in mere assertions and statements. Theology answers, Search the scriptures, for in them ye think ye have eternal life. You hear it stated, "To die is gain." Did you ever see that engraven on any tombstone? We have not. Again, if some clergyman shall stand by the side of one whose spirit has passed away from the earthly tenement, pain-stricken in life, but blessed, pure and beautiful in death, if he says the words, "To die is gain," the mourners draped in the heavy folds of black garments, with sorrowful faces and weeping eyes, seem to contradict it. Theology says it is not for you to question, it is for you to receive; the church tells you the soul of man is immortal and you should believe it. If believing were a voluntary thing, how pleasant it would seem to be. You cannot believe because you wish to believe. Believing is the result of evidence. The only thing that answers the question of the materialist, is modern Spiritualism. Theology from the very first ignoring investigations, has declared the phenomena in Spiritualism to be the work of the Devil; it says it is not from God, it is from the Devil. Notwithstanding all this Spiritualism stands firmer to-day than at any time in the past. But it is asked, what good does it do. Some listen to the philosophy and say, "It is very pleasant and easy to believe in this, but when you talk of the phenomena in Spiritualism, we do not wish to have anything to do with that; it is degrading, and it is so intermingled with fraud and error that we do not want to touch these things." Philosophy is at a beautiful height, but like the higher stories of a building, you cannot reach it unless you have stairs or ladder, and he who having gained the top looks with scorn to those who are climbing up to him, shows his own folly.

What good do manifestations do? They are not new, for we do not read of angels returning to man? An angel led Peter out of prison, and at last as he drew near to the place where his friends were speaking of him, they sent from their midst a young woman to open the gate, and when she came back and said, "It is Peter," they said it could not be, and sent the young woman again and she returning said, "It is Peter." They believed Peter was dead, knowing he was in prison, and they supposed he had been put to death.

To-day a Spiritualist tells you he has heard sounds, and these sounds give intelligent communications. The unbeliever looks on with a smile of derision and says, "You believe in this, do you?" The unbeliever turns to his Bible and reads that the friends of Peter, when the young woman came and said he stood without and knocked at the gate, said distinctly to her, "It is his angel." In those days they had faith in spiritual communications a great deal more than some of the christian followers have to-day. In those ancient days we read of this and many other wonderful things. Sometimes we hear it said in the light of ridicule to-day, that Spiritualists must be devoid of common sense, or they would not believe in the absurdities of Spiritualism. The matter of a late writing is ridiculed by some, and they declare it to be one of the greatest delusions of the age. We take the Bible and we read that Moses went up to the top of a high mountain, and there God communed with him; that there were two tables of stone and on those two tables of stone the ten commandments were written. The people who call themselves christians, believe in those ten commandments, and that they were given on the mount and were written on tables of stone; but they will not believe in the writing by a friend of theirs in their own view on a single table of stone which we in modern language call a

slate. When they read it in the Bible, they believe it. When they see it with their own eyes, they believe it not. Seeing is not believing. We are to teach you that it is something that you can see—it has consciousness, intelligence, identity, and is really your friend whom you loved on earth that you communicate with. In a friend whom you love you may see a change coming over them; it may be gradual or rapid, but it comes through disease, and you watch and wait; you may bring a flower into the sick room, smooth the pillow, press the aching head, speak softly words of love, tenderness and support, but the time will come when you can do no more. The body is rapidly passing into that mysterious change. It will retain the looks you know—that which you love, the speaking eyes, the pearly lips, the hands you clasped in your own, but the spirit has gone. Where? Theology can not tell you where. It will tell you it is immortal. It can not demonstrate it. It will tell you to be satisfied. In this trying hour materialism has nothing for you.

There is comfort in the thought that we live hereafter; there is something in that thought which is attractive. Though materialists may try to cover it, yet away down in the soul there is a hope of immortality. As I stood on the storm beaten rocks and saw the dashing waves of the ocean as they rolled ceaselessly and magnificently in, a pearl fell into the water, a pearl that was more precious than all the world. I saw the dark waves swallow it up and close over it; it was lost—gone; it was my pearl no more forever. But Spiritualism says seek, and ye shall find, and ye shall receive, and the promise is fulfilled to every earnest seeker.

From the opponents of the doctrine of Spiritualism, we hear this: "Do not go near Spiritualism unless you wish to be convinced of its truth." Every person who honestly investigates it, is convinced of its truth; he knows, understands and believes. Some believe takes the sad mourner by the hand where he can listen to something that will convince him. They hear sounds produced by a spirit. We would here say that it is impossible to imitate sounds made by spirits. When these sounds are first heard the question is, "What is it?" The sectarian might say it is the devil, but he is in the habit of using this word and is incapable from force of habit of using any other. But the friend says, ask it. Then an intelligent answer is given, names are given and identified. Some say it is done through electricity, but that is the most foolish of all answers. What is it? The name of one who has gone through the shadows of death is given. What is it that gives it? It is a spirit, and Spiritualism has truly demonstrated the fact. To the believer, to the doubter, to the mourner, whose heart is breaking with grief, Spiritualism brings comfort. Seek and ye shall find, ask and ye shall receive.

THE MESSAGE.

In the silence of the night
When the stars are beaming bright,
And all your soul is very quiet,
And the angels watch you sleep,
Sometimes dreams are sent to you,
Bringing the dear loved in view,
From the bright eternal shore,
Those whom earth beholds no more.
Sometimes words of love are spoken,
To the hearts by sorrow broken,
And sometimes they rise from pain
For angels touch the heart again;
And from that bright land of morning
Where eternal suns are dawning,
From the ether they send a token
To the hearts by anguish broken;
And we take those words of love
Flowing down from realms above,
And we bring them to your feet,
From the land that each identifies,
Sometime when some friend shall come
From the bright immortal home,
You take to heart each word of love
To the dear friends there above.
O, life says that land of light
Where forever all is bright,
And we long to see our friends there,
Beyond this vale of grief and care,
And the spirit slow departing
While your bitter tears are starting,
May take a message to your friends
Where love in that fair land still blends.
Would you see those friends that love you?
Continually they bend above you;
They bring a message from above,
And it is this: "Be true to love."
Day by day we stand beside you,
And the comfort in your sorrow
Whisper of the heavenly morning,
And by and bye your soul shall greet us,
And the lambs of light shall meet us.
This is the song the angels sing,
This the message which they bring.

Progression.

From our lecture platforms, in our spiritualistic conferences, in the indistinct utterances of many trance speakers, in the songs of our public meetings, in the dreams of the new-born Spiritualist, and the veteran of a thousand, come the words, "Progression—upward and onward," uttered as if with intensity of conviction that this is the *summum bonum*, thing for which all matter exists, all spirit moves.

Words are sometimes the materialization of a thought—too often a concealment of, or substitute for, thought—symbols whose significance has been forgotten. It is common in our meetings, especially by the lower ranks of our speakers, to say that members of orthodox churches are led by words which had a meaning once, but lost it; that, as Emerson says, "Most people go to church because they are too lazy to think," and I am just waking up to a perception that what is charged on them is true of us also, and that Spiritualists, too, have their words

of no meaning—to them, their "unknown God whom they ignorantly worship" with an adoration profound in proportion to the absence of clear conception.

Now I quarrel with no man's ideal. If I cannot accept it for myself I would not destroy its beauty for others. If one chooses to idealize Jesus of Nazareth, counting all good, loving, helpful thoughts as inspired by him; if every exaltation, every joy is his gift, every sorrow lightened by his sympathy, every difficulty removed by his careful love, if all of intellect, all of imagination, all of time, all of eternity, all that is divine, and all that we conceive of as a perfected humanity, in my life to center on him—it is well. True the Spiritualist will ask, how do you know this? Is there any evidence outside of your own conception? Have not you made an idol, which you daily sacrifice to, and crown with perpetual flowers? And when they answer as they do: "I know in whom I have believed; and if you could shake my faith you would poison my life, take away all its joy, prove yourself my deadliest enemy." Brother, that is true to you. I will not try to do this. I will question, that your thought may grow clearer, and you may, if I will not deny, not attempt to detract your ideal. What matters it whether you call your ideal Good, Buddha, Christ, God, Progression, Law or Free Thought? That you have an ideal, a conception of highest good, is the essential thing. I doubt not the name you give it is just as good as the one I use, for no name means more than we endow it with.

As I question the christian, so I demand of the Spiritualist: What do you mean by "progression"? It is advance—you say—from what or where to what or where. Upward is just as impossible of conception as onward, in a boundless universe, unless there is a fixed point to which all must tend, which, if not in time, surely in eternity, would throw things out of balance.

The trouble is, we are always trying to actualize our ideal. The man who through long years had felt the sweet influences of so much of nature as he could perceive, did not discover God thereby. The very limitations of his senses suggested infinity; the very mutations of all things made him dream of eternity. The good of life, the sweet influences of human love, old, obscure, of a love larger and completer. Man worshiped God long before he spoke the word. O for the spiritual philologist who could tell how this word, any word, was born—why that sound and no other, was chosen to represent the grand thought. But the word having been made, man was impelled to explain it, to tell what he meant by it. Trying to do this, he measured his conception by the greatest being he knew, and evolved an infinite man, his own passions became minor expressions of the infinite—love and hate, and creeds grew born of man's attempts to formulate intuitions all true, into utterances which were all false.

Spiritualists embryo angels as they like to proclaim themselves, are held as firmly as other men and women by all laws and limitations of the race. Dream as they will of absolute freedom, they too, inevitably tend to a creed; they too, must have words which are symbols of uncomprehended truth, which take the place of ideas, and because they are the expression of an infinite unknown, undefinable except approximately, kill thought—the name being accepted instead of the thing. Of such, noticeably prominent, is the word "progression." What does it mean? Are we to be better in our ourselves and by ourselves? Nature says, No! Take what you call lowest manifestation of spirit forces, and find, if you can, where improvement is possible, is not the crystal perfect? Is not the roughest, most unspiritual thing (these terms only express a delusion of your senses) perfect in its range of being? Could it be improved without making it something else—destroying it? "Behold, all things were very good."

Yet we have a clear conception that some things are good, and others bad; we say some plants are "improved" by cultivation, and when we say this, we mean the thing improved is better for us or some one—not one whit better in itself. This is the standard the scientist adopts: that thing is highest which has most relations to other existences, the most useful thing, or the thing which may be made most useful, is highest in grade. By cultivation of a plant you may develop what to you is greater use and beauty, and when you have done this, you have the right to say the plant has progressed. You may do the same with a man or woman and judge by the same law—there is no other—they may progress, become more useful to the race. All that we call education, whether of muscle or brain, or spiritual sensitiveness, means only this. In plants, in animals, in men and women, in angels, archangels—progression means greater powers to help, getting better for others, not absolutely.

If this be the true meaning of progression, are we really trying to progress? Has not the word lost its meaning in a great degree for us, and become a "fetish word," a charm, with no distinct idea, attached to it. Power in larger measure, joy in richer abundance, a selfish greed of good for ourselves, an indistinct idea that some way, some how, we are to expand eternally—this has been, is the idea—not true, unless we do it for others. Power—what is it if unmanifested, if it touch no other life? Joy—there is no joy but in giving—it is

scientifically true that "it is more blessed to give than to receive." If you had all earning, and could neither speak nor write; if you had all the wealth of earth, and there was no other wanted any of it; if all gifts of prophecy were yours, and you could tell no one your prescience—in it not clear we can not stand alone? our neighbors are necessary to us. We believe they will progress—we can not afford, for our own sakes, to stand aloof, indifferent, let them be unhelped. Whether by progress or not, our need is to help them, that we may progress.

So, in future, let the word have its true meaning, and be to us a call to work for others, an incentive to self-sacrifice. Because we would progress, let us be foremost in every good work, in every effort to heal the miseries and remove the evils surrounding our neighbors—those nearest to us in space. Let us not leave truth to find its own way, but do our best to spread it. No longer be afraid to give, for giving enriches us. No longer afraid to work for the cause, for work makes us grow. No longer dreamers of abstract truths, which are relatively false, but men and women of today, alive to all that affects humanity. Working, giving, helping, guiding, teaching, this will produce a very real and practical progression!

D. M. C.

Brooklyn, N. Y.

Semitic Polytheism.

There are many church goers, doubtless honest adherents of the christian faith, who are nevertheless deplorably ignorant of the religion they profess to follow. Two principal reasons may be assigned for this state of things: (1), an irrational and unnatural condition of mind, caused mainly by a fear to investigate the truth, or falsity of religious doctrines; (2), by following too blindly the teachings of an emotional, sensational and frequently deluded clergy.

The fact that the christian religion of today was evolved from a monothemism that in turn arose on the ruins of a polytheistic faith, is often denied by the church. Even "Him" whom Paul came to declare unto the Greeks was a unity of gods, which the Hebrew text represents by the appellation "Elohim." The plural word, although followed by a singular verb, was expressive of a Deity, one in government, but not one in person. We must remember that Jehovah in the Semitic conceptions of Deity, could not have been understood as a personality, but the essence in toto of the "Elohim." Hence Jehovah at once assumes, a plural instead of a singular character.

The polytheism of the Tribes of Israel betrays itself again in the person of Jethro, the Midian priest and father-in-law of Moses, for when Moses told him all that God (the God of Moses) has done for him, Jethro declared that this God was greater than all the gods—"Elohim." Nor could there have been any clear conception of the unity of God in the days when the Psalmist sang, "Among the gods there is none like unto thee, O Lord, neither are there any works like unto thine works."

Of the ancestors of Abraham and Noe and their fathers also, Joshua speaks as dwelling on the other side of the flood and serving other gods. If no people in Joshua's time had understood the unity of the Godhead, there would have been no necessity for exhorting them to make their choice as to what gods they should serve.

In the days of Abraham there was not only a well-defined polytheism, but the images of the various gods were kept in the household to embody the weak conception of a host of Deity outside the realm of nature.

Lastly it should be remembered that the so-called spirit of prophecy, did not begin until about eight centuries before the Christian era. Until then Jehovah, the "Elohim" of the Hebrew (the *Hoi Theoi* of the Greeks) was worshipped in the form of a brazen bull. But this idolatry must not be taken as a Semitic conception of a personal God, but as a unity of Deity which the Greek represented by *Pollai*. These and which in New Testament times was worshipped under the monothemistic name of *O Theos*, or *The God*.

E. H. SELLERS.

Detroit, Mich.

A spirit, claiming to be Sir Humphrey Davy, speaks as follows, in the Medium and Typewreck:

"Many, nay very many, of those who labor down in the deep mines, the source of the wealth and power of the mine owners, are better tutored in their conception, simply because they accept no other guide than that of reason. The immortal soul is capable of being changed in its substance, not being formed of an immutable essence. These hardy folk in the bowels of the earth will have forms of glory to call their own, while many that are first among the children of men—those who have neglected their duty, and ignored their work on earth, rendering many homes desolate through their negligence, will find their semi-forms distorted, and clouded by their bad earth deeds. The lowly employee, the miner, as formed, shall be devoid of all earth emanations, while the weight of matter shall tear the spirit of the wealthy back again to the source of their misdeeds; they shall find in the life of their spirit form a rational existence."

LIFE WITH THE SPIRITS.

By Ex-Clericus.

(Continued from last Number.)

ANOTHER NEW WORK BEFORE ME.

My volume, "Spirit-Intercourse," being at length fairly before the public, there immediately came up before me another important enterprise through the suggestion of the ever active spirit intelligence and power which seemed then to hold me quite firmly within their grasp. I must go to Boston and open a Spiritualist headquarters for the good of believers and investigators from all parts of the country. The demand upon me was very urgent for this step; and the plan was given me even in some of its details—through my own mediumistic writing I mean. I well remember one point that was insisted upon with special emphasis, but against which my somewhat cautious, self-protecting tendencies at first strongly rebelled. I must do the work wholly alone, at my own expense and risk, and not depend upon anything like associated effort, as I myself much preferred. It was urged upon me that there were especial advantages in this course, and I was assured that I would see the wisdom of the spirit's plan in the end. I finally gave way to my unseen advisers upon this point, and I did eventually realize the great advantage of having the enterprise wholly under my own control.

All the details of the plan having been arranged while yet at Hopedale, I finally went to Boston, and on the 20th of Sept., 1883, at Hampton Hall, 103 Court street, opened what I advertised as "a free rooming and conversational room for the friends and investigators of Spiritualism from all parts of the country, its leading object being to give and receive light on this most interesting and important subject of inquiry." All the papers then published upon the subject were kept regularly on file for the convenience of callers; and I also kept a few books of the most desirable kind, on sale, at the regular prices. This small hall I had neatly fitted up, so that the company could be comfortably seated at the circles and conference meetings, which generally occupied about three evenings of each week. At the close of these a collection was taken toward paying the expenses of the hall. I also kept a book for the registry of visitor's names, and in one part of this book there was a list of special contributors with the amount paid by each.

This registry-book has proved to be an interesting reminder of persons and events of the time, as I thus accumulated a large list of early believers and investigators. Of course the names of publicly known Spiritualists of that part of the country were pretty generally to be found upon my list. But besides these there were many others who were not generally known to be receivers of the faith, and yet most of whom were probably about as firm believers as the others. Of this class I find upon my book the names of P. B. Shillaber, the humorous writer whose *nom de plume* is Mrs. Partington; Lewis H. Munroe, late Professor of Education in the Boston University; Hon. D. W. Alvord, of Greenfield; J. T. Townbridge, the well-known popular writer; Rev. Wm. H. Channing, the eloquent liberal preacher, now of England; Dr. Wm. F. Channing, the inventor of the telegraphic system of fire-alarm, and who as I have heard it stated, was largely aided in his work by spirits through mediums; also Wm. Lloyd Garrison, and some others of public prominence.

That Mr. Garrison was a decided and outspoken Spiritualist at this early stage of the movement, I have ample reasons for believing, or rather knowing. It is true that he did not give public prominence to his belief, as his energies were taxed to the utmost in his speciality of reform—the great and all-absorbing anti-slavery movement. But in his conversations in my public hall, he showed as deep an interest, and faith in Spiritualism as the rest of us. And if further proof upon this point be needed, it can be had by examining the files of the *Liberator* for 1853, in which there will be found a very fair and generous editorial notice of my "Spirit-Intercourse," the opening and closing sentences of which are as follows—the rest of the article being a synopsis of the contents of the volume:

"This is one of the most interesting of the works that have yet appeared in relation to spiritual manifestations, and we commend the perusal of it to all candid inquirers upon the subject. Mr. S. evinces commendable caution and good sense in his presentation of the question. He is not impulsive or given to blind credulity, but strongly inclined in the opposite direction. . . . The phenomena related, as witnessed by Mr. S., are curious, surprising and inexplicable, we think, on any other theory than that of independent spiritual agency."

I am thus particular in my reference to Mr. Garrison, because since his departure for the spirit home, industrious efforts have been made to cover up the fact of his belief in Spiritualism, and in one or two instances a positive denial has been made, the zealous partisans being manifestly unwilling that the great reformer's influence should be suffered to go in that direction.

EVENTS AT HARMONY HALL.

During my occupancy here my own mediumistic tendencies seemed to concentrate in the direction of a developing power, which was freely used for the benefit of the many half-developed ones who called from time to time. In almost every case some help was thus imparted, and at times the power was such as to astonish even myself. Dr. A. B. Child, who afterwards became quite a prominent mediumistic writer and the author of several volumes, was one of my subjects. He told me that, although he had at different times, submitted himself to the most powerful magnetizers, yet that with my hand simply resting upon his head, he experienced a greater power than he had ever felt before. The vision-seeing capacity eventually became developed in him in this way.

In this kind of action I seemed to be simply a conductor of the spirit magnetism. It required no conscious effort on my part, excepting to remain as passive as possible, generally with my right hand resting upon the head of the subject; sometimes, however, I would feel impressed to take hold of the hand instead. When thus situated I could plainly feel the force concentrating upon my head, and passing thence through my right arm and hand to the point of contact with the subject, with a sensation to me like what is felt when in connection with a galvanic battery only of a more gentle and refined character. This power was frequently used to a very good purpose, I think. Towards the close of my stay here, however, the capacity seemed to weaken, as also my general health-condition failed considerably, it being explained to me that,

although the main magnetic current came from spirit helpers, yet that to a certain extent, my own vital force had to be made use of also, even as the electric current with its some portion of the channel through which it flows. And this gradual exhaustion of my own magnetic life was one important reason why I made an early surrender of my position into the hands of another.

To be Continued.

George Thompson Reviewed.

Through that talented medium, Mrs. Richmond, the spirit of George Thompson, in his discourse on, "One Year's Experience in Spirit-life," makes some remarks regarding his life in the spirit-world which would seem to take us back into the vague and shadowy speculations of the past, regarding that "beyond," from which the great sage, "No man can enter a house when I inhabit the souls of my friends? Shall I desire the cultivated garden when I have here the blossoms of faith and hope?"

Evidently George Thompson has become imbued with the principles of Brahmin and Buddha, a self-satisfied condition of absorption in some ideal being. He has gone back to that condition which actuated the religious world prior to the advent of Spiritualism, a state in which all material objects were despised, when all principles of beauty were ignored for a Puritanic bare existence; a state which would expel the noble architecture of a Michael Angelo, the paintings of a divine Raphael, the music of a Haydn or Handel, would prevent roses from blooming, would destroy vegetation, and sunlight, would do away with the glory of sun and moon, and would deprive the spirit-world of light and sensation, a condition which cries there is no Summer-land, "I live in an atmosphere of minds."

Before the advent of Spiritualism, it was the custom of Christians to despise the handiwork of the great Creator, to call man a "vile creature," and the beautiful earth a "charnel house;" to consider all the wonderful mechanism of human life as below the notice of a sanctified soul! Man, who with all his intellectual, thought, is not capable of producing the simplest bud, the humblest shrub, the most infinitesimal worm, looked upon these works—these thoughts, if you please—of the Deity as something beneath the notice of his regenerating soul—a state of asceticism was the fashion, and he who would deprive himself of material comforts, was considered more holy than he who surrounded himself with beautiful creations; he who would not laugh or dance or exercise his limbs as nature taught him, was thought to be more holy than he who lived with God daily, by enjoying intelligently all that the wise Being had placed before him for his use.

The time is past when Simon Stylites uplifted upon his pillar, is better than he who tolls below on the plain in this world or any other. The long avenues of waving trees, smooth lawns and bright stretches of flowers, which, the spirit says, "would be practically meaningless" to his soul, but which may, perchance, greet the weary pilgrim upon his entrance in the Summer-land, would be as generative of great thoughts as the conjunction of spirit with spirit.

What are the thoughts of our greatest astronomer but admiration for the physical world he discovers in space? and the nearer he approaches toward discovering the material aspect of those shining bodies, the more reverent he grows of the Great Designer of the universe. Would it be beneath the dignity of the disembodied soul of a Newton, or a Laplace, or a Mitchell, to visit those material worlds they so often endeavored to decipher while on earth? Will they turn from Jupiter with its moons and Saturn with its rings and the myriad other curious worlds, because, forsooth, they are material?

How do spiritual things differ from material ones? Only in degree do they differ. Mr. Thompson says, "But for my life there is no temple, there is no shrine, there are no trees; I am living in a world of minds; my thought flows toward them and theirs toward me continually; if I hunger it is for their thought," etc. What is thought? Is not a tree a thought? Is not the life principle of it the thought of the master mind, and its form his expression of that thought?

Oh! George Thompson, wise and free spirit, do not teach us to despise the very conditions which have awakened all the sublime and reverent thoughts of which we are capable! The mountains, the trees, the Niagara, the sunsets, the clouds, that have taught us to commune with a superior spirit, to acknowledge a greater mind than our own, that taught Shelley and Byron, Bryant and Longfellow, Shakespeare and Burns, that taught Plato and Aristotle, Socrates and Christ!

Do not send us back into the dreary void of a heaven without any known beauty. Do not take from our heaven the trees, the flowers, the streams and birds and the power of the soul to create its surroundings as it does even on earth in a degree.

"That there is a condition of mind on earth similar to what George Thompson describes, no one will deny; that the orator in his highest flights of eloquence becomes oblivious to externals, forgets the house of Lords or the Senate, forgets the platform of debate, and sinks in a region of pure thought, is true; that the entranced medium is lifted above Napoleon and his throne, above Victoria and her palace, and beholds only spiritual existences, is true; that the lover absorbed in his mistress, is content to swoon in bliss in a bare room with a pan of charcoal to carry him to heaven where there is no parting, is true, in this life even; but that we with all our varied powers are to live forever in that passive state and emulate the Asiatic God, absorbed in the contemplation of his own excellence, seems impossible."

SUSAN G. HORN.

Medium for "Strange Visitors."

Park Place, Saratoga Springs.

An Excellent Medium in Detroit.

To the Editor of the Religio-Philosophical Journal:

For two years past the attention of a coterie, comprising a few persons prominent in business and social circles, has been directed to spiritual manifestations in its higher phases through the mediumship of a young lady belonging to a well connected French family residing on Fort St. West. The family and the medium were until recently, communicants of the Catholic church, the medium having been a regular attendant up to the time of her strange obsession by the spirits who have schooled her in the acquisition of nearly all that she knows of the inter-communion of the seen with the unseen world. In that period of time she has developed into a writing, talking and personating medium—one of her familiar friends controlling her to write with both hands at once, while another

spirit controls her organs of speech, thus talking and writing with coherent facility at the same time. Her personations include Chinese, French, Indian, negro and other characters with the correctness of a dialect artist, and suddenly awaking from trance, writing the profoundest answers to abstract questions. In reply to a query: "What should be understood by the love of Jesus?" the answer was instantly written:

"Love, the essence of purity, innocence, strength, power of good, and this is your Jesus. The great Creator—love Him with all your heart and your best of conscience."

Apart from the merit or demerit of subject and discourse, answers are given with the promptitude of trained and matured methods of thought, entirely at variance with the culture and surroundings of the artless school-girl. As yet the young lady's mind and physique have been so thoroughly under the control of a heterogeneous "band," who use her delicate and undeveloped organism for such a variety of purposes, that she has not shown her possibilities in any given direction. Once in a while a communication like the subjoined, thrown in the form of blank verse is dashed off and laid away with accumulated MSS., containing reminiscences, personal incident and memoranda of identification, which each and all seem to be anxious to establish:

We see but half the causes of our deeds,
Seeking them wholly in the outer life—
Needless of the encircling spirit-world
Which, though unseen, is felt,
And row to us all germs of pure and world-like
Responses.

From one stage of our being to the next,
We pass unconsciously over a slender bridge—
(The momentary work of unseen hands),
Which crumbles down behind us,
Leaving back we see the other shore—
The Gulf between—
And wonder how we won to where we stand;
Content, alas! to call the builder—chance!

We trace the wisdom to the apple's fall,
Not to the birth-throes of a mighty truth
Which for long ages lay in blank chaos dumb,
Yet yearned to be incarnate.
To find at last that spirit in the womb
Whence cometh all the good to bless mankind;
Aye, not alone to Newton's masterful grasp,
Ripe with full-blown thoughts of earnest years—
Waiting and waiting for a gleam of light—
For but one ray of sunlight to blossom fully.

W. W.

A brother of the medium has a partly developed faculty for sketching ancient personages, purporting to represent King Solomon, Greek sculptors, poets, etc., etc.

I have given a hasty sketch of a subject entitled to a more careful consideration to illustrate the peculiarities of this little glimmer of light from hidden sources as illuminating much which the churches are vainly attempting to demonstrate on the authority of mystic records and tradition, capable of verification only by the aid of concurrent events, and to be "understandable of men," in the same sense these cognate realities were known by discerners of spiritual things in past ages.

The accompanying message referred to above, was first published in the *Detroit Society News*, and since going the rounds of the press, in the original the last line reads:

"Waiting and waiting for but one ray of sunlight to blossom fully."

The initials are intended to represent William Wilberforce. All the messages are in a similar strain, inculcating the moralities of a better life, and of the spiritual world as practicabilities in this, and counselling virtue and goodness for their own sake.

Detroit, Mich.

Medium or Maniac—Which?

The New York *Observer*, a paper claiming to be "the best family, religious and secular paper," under the heading, "Prayer with one deranged," relates how a Mr. Bedell, then a young clergyman, now bishop in one of the church organizations, forty years of age, who at a meeting for prayer and reading a psalm of David, on reaching the word "Messianic," was interrupted by an unearthly shriek that chilled the currents of his blood, a shriek that haunts him still, after forty years, and which proceeded from a lady communicant, "specially valued for her gentleness, quietness and devout and amiable traits and habits." It relates how after a moment's pause he resumed the reading, without interruption till the word "Messianic" was repeated, when again came the same unearthly shriek. At this date, at a Spiritualist's meeting, this might pass away without creating much disturbance. Not so there at that meeting for prayer. The congregation was dismissed and the young minister persuaded the utterer of the shriek to retire to a neighboring house. Here she upbraided him for the dishonor done to her infant son whom she affirmed to be Messianic, by (as she states it) terminating a meeting which had been gathered in his honor, and persuaded him to recall the congregation and resume the services. She insisted, however, not one word of the original service should be altered. When he reached the word "Messianic," again came that shriek, so unearthly it froze his blood's current, "his lips refused their office." He "shut his bible." When the lady, taking occasion in, and advantage of, the silence, said, "Let us pray." We will let Mr. Bedell tell the rest in his own words as given by the *Observer*:

"We knelt, and she poured forth such a prayer as I can imagine the saints to utter before the throne. It was joyously faithful and full of hope. It was perfectly coherent except when alluding to her son as Messianic; for she mingled the thought with remembrances of the infant of Bethlehem. But it was redolent of praise, full of love to the redeeming Lord. Her lips seemed touched with the fire of the altar. When she had finished, she said, 'Now, Mr. Bedell, give out a hymn, and I gave out—'

"God moves in a mysterious way
His wonders to perform."

My chorister had gone, all music had by this time deserted my soul. I knew that my friend (the lady) had no ear for music; had never turned a tune in her life, could not even sing a lullaby to her children in the nursery. There was no one to sing. She arose, and then, from that voice, all ignorant of song, came forth the hymn, to a familiar tune, as true and pure and musical as ever was heard on earth. It was such a song as angels sing. Explain it who can. It is a psychological phenomenon not mentioned in the books, so far as I know. . . . She sang every verse of the hymn, no one accompanying her. All listening in amazement and when she had sung—

"God is his own interpreter,
And he will make it plain."

she said, 'Now, Mr. Bedell, dismiss us with the Benediction.' She returned quietly to her home. In one week we carried her body to the burial."

Mr. Bedell says that afterwards it came to his knowledge the lady "was suffering under the incipient symptoms of brain fever."

That is the whole story. Minister and re-

ligious paper can't account for the phenomenon. They say, "Explain it who can." They say it twice in the article. The paper heads the article by stamping the lady as "deranged," whatever that may be, but does not question the facts. Here we have a spirit claiming, through the mouth of a medium, that she is the mother of the "Messianic," and who his name is introduced at a meeting professedly held for his honor. The cold and formal, pompous reading of the service, does not suit her. She tells them to try it over again, and when the critical point is reached, she paralyzes the tongue of the officiating man and gives the audience a sample of the spirit in which the services should be conducted. That seems simple. But the paper calls the lady deranged, and the "minister" while twice exclaiming, "Explain it who can," and declaring such a case not mentioned in psychological books, regards her as incoherent "when alluding to her son as Messianic," for she mingled the thought, with remembrances of the infant of Bethlehem."

What could be more coherent than this for a spirit claiming (whether properly or not) to be the mother of Jesus, and what more suitable rebuke of formality devoid of spirit? We would like the *Observer* to answer.

J. M.

Spiritual Revelation.

Two orders of thought are contending inside modern Spiritualism. The one advocates that utterances through mediumship should be accepted as revelations of God to man, the other that the facts of mediumship are spiritual and physical phenomena, to be observed and classified, so that new principles and spiritual and intellectual laws may therefrom be deduced. The universal experience of mankind attests the value of the latter method, and the value of the former may be now examined.

Every week for the last thirty years new truths, both of great and of small but of permanent value to the world, have first been made known at the Thursday evening meetings of the Royal Society, whilst in the same period not a single new truth relating to physics has been presented to mankind through spiritual, mesmeric, or clairvoyant powers.

Psychical phenomena in themselves are new as advanced in a scientific age, and are denied by the bigots of science and would-be priests who believe physics to be all-in-all; but the fact remains that every Thursday evening more new revelations of the physical truths of God's universe are made at Burlington House than can be found in the ocean of words uttered by trance mediums ever since modern Spiritualism was known. All their utterances put together have not so much interfered with commerce as the simple utterance of making of making artificial materials produced from the refuse of coal tar. Moreover, although the results of such discoveries as these have built up colossal fortunes, the Royal Society is intellectually pure enough to regard the revelations of Mr. Crookes—likewise first made known at its meetings—as to the ultimate constitution of matter, as of infinitely higher value, although scarcely a farthing of commercial value is connected therewith. The society looks with no favor upon its coarser members, who are chiefly interested in turning their valuable discoveries into vulgar wealth, although it cannot find a just pretext for striking them off the list of members for so doing.

Granting that nothing in relation to the physical universe but phenomena taboed by the ignorant, has been produced through mediumship, what spiritual revelations have come through the same channel? The doctrine of eternal progression, also of the untruth of the doctrine of eternal punishment and of the incipient depravity of poor children born into the world through no volition of their own, stand in the foreground, and such vital teachings as these are of infinite value to human happiness. But would not the exercise of the untrammelled human thought of the best human brains in their normal state lead to the same result? Where can we find better revelations in this direction than in some of the religious utterances in the books of normal thinkers published by Mr. Trubner? For depth of knowledge and cogency of reasoning, or for beauty of form, are trance utterances prepared to rival them? If they cannot do so as a general rule, then we in Spiritualism are dealing chivalry with the mass of crude phenomena, spiritual, mental, and physical, which are of no authority in themselves, and have to be made of value to the world by observation and by classification at the hands of upright critical observers, who decline to bow down their intellects or their religious instincts to a vulgar fat or lean man, who chances to have some power about him, who, to his own surprise as well as that of others, discovers that sometimes he floats in the air, or that knocking noises occur in his proximity.

So far, our line of argument has pointed in the direction that normal intelligence can reveal more religious truth than can come through the abnormal phenomena of mediumship. But there is something to be said on the other side, and one strongly practical instance can be advanced. Swedenborg was a medium, perhaps the greatest medium who ever lived, and he through mediumship was the first to reveal to the world the fact of the community of sensation between certain spirits, and that in the spirit-world nearness or distance depend not upon time or space, but upon the nearness or the distance of true affections. Thus by spiritual sympathy with the inhabitant of a (materially speaking) distant planet, he could see the conditions of life on that planet. This was then a purely spiritual revelation, given through mediumship. But this community of sensation between individuals was not absolutely demonstrated as a truth until years after his death, by those numerous and now common experiments in mesmerism, which prove community in sensation on certain occasions between the mesmerizer and his subject. The sensitive sees, hears, tastes, feels, and thinks synchronously with his mesmerizer.

Granting that now and then a new revelation may be found in the ocean of words given through trance mediumship, there can be no greater bog for intelligent people to fall into, than to accept the speeches of seances on the platform of a mesmeric lecturer as the special and exceptional revelations of God to man. They become revelations only after by hard work the chaff has been separated from the wheat by religious, scientific, and metaphysical people. This is but proper. In all history, when the race has obtained anything worth having, it has, by the high laws of a just God, been made to work for the result. Idle enthusiasm brings its own punishment by a process of eternal law.—*London Spiritualist.*

Dr. J. K. Bailey's Dream and its Interpretation.

To the Editor of the Religio-Philosophical Journal:

In the JOURNAL, of Feb. 14th, I noticed an account of a dream, yet the experience of Dr. J. K. Bailey, together with an attempt at its interpretation by the Doctor himself, and believing he has misinterpreted its chief parts, I beg leave to offer my views of it.

The dream, as Dr. Bailey states, occurred on the Saturday following the nomination of Rutherford B. Hayes for President of the United States, 1876. The Doctor had undoubtedly, previous to this time, been anxiously considering the probable results of the then approaching Presidential election, and this dream was the answer to his anxious mind in regard to the matter, and is a most clear and minute foreshadowing of many of the details of the result of that complicated and threatening event. It was equally as correct a revelation as any that was received by St. John or any other of the ancient prophets, and yet to mankind, that numerous others daily (nightly rather) occurring all over the world; but they are useless to mankind because not understood.

I have given considerable attention to the subject of dreams, and claim to have made some progress in learning the meaning of many of their symbols, and I hereby give a few definitions which are applicable to Dr. Bailey's dream, as follows:

Green grass represents the active industrial pursuits; dry grass, the suspension of those pursuits; a well represents a subject in which we must search deeply for the truth of the matter; a horse represents a policy or object which one may be pursuing; the legs, that which is the support of what may be the subject of the dream; the feet, the foundation of the matter; death represents a powerless or inactive condition, and the definition applies to victims, persons, classes of persons or a policy adopted for the accomplishment of a purpose.

The foregoing defined symbol-words, together with a few hundreds more (which I have in manuscript) are applicable to all dreams wherever such words are found; but these are only given here, because they are applicable to Dr. Bailey's dream which we here propose to substantially repeat and interpret, as follows:

The Doctor seemed to be standing in a pasture field where the grass appeared dry. He saw an old fashioned well with curb and sweep, and a man with a pike pole endeavoring to get something out of it. The pasture field represented the political field of the United States, and in accordance with our definitions, the dry grass represented the partial suspension of the industrial pursuits and the general stagnation of business, which was produced by the unsettled condition of the Presidential question during several months succeeding the fall election of 1876. The man at the well represented the masses of the American people, who were anxiously endeavoring to get at the truth and justice of the Presidential muddle. Then there appeared an old skeleton of a horse walking slowly across the field, and he laid down and went through the contortions of death. This dilapidated horse represented the poor and inefficient policy first adopted by Congress for the settlement of this question. The horse died when that plan failed; but his appearance suddenly changed to that of a fine well bred animal, perfect in all his parts. He appeared to be of a bay color, with black limbs and very large feet, and with shoes worn bright with use. The sudden change in the appearance of the horse represented the proposition by Congress for the submission of the Presidential question to the Judges of the Supreme Court. Success first appears in this proposition, in the perfect form of the horse; but justice was not in it because he did not appear white; in fact, fraud is here typified by the black legs. The very large feet represented the substantial foundation of that mode of settlement. The shoes, worn bright with use, very aptly represented the tribunal who were practical in the consideration of abstract questions. The scene was again changed—the horse was upon his feet trotting to a stable which he entered, and where he was still in plain view, enjoying his food, while the man at the well abandoned his efforts in searching and went to the horse and stooped for more feed for him. The horse was placed upon his feet when the "eight" declared in favor of R. B. Hayes, against the seven, and the Republican policy then "trotted" into the full enjoyment of the public offices, while the American people sought no more for the truth or justice of the matter, and favored R. B. H. as President of the United States, as was so aptly typified by the man at the well who abandoned his efforts there and went and fed the horse.

Dr. Bailey appears to have fallen into the error common to nearly all interpreters, in failing to perceive the fact that ideas, principles, customs and systems of things or classes of people, are represented in dreams by the living, speaking or acting forms of man or beast. I have fully demonstrated this in my work entitled, "The Interpreter and Translator of the Books of Daniel and the Revelations of St. John," now on sale at the Religio-Philosophical Publishing House. In that work I have demonstrated the fact that what has appeared as the delirious fancies of the ancient prophets, was in fact a true forecast of the great events of the worlds past, present and future history.

Dreams and visions have a distinct and definite language; it is not arbitrary and changeable like human language, but is unchangeable and common to all ages and nations. It is the language of nature and of the spiritual world, a language of symbols.

JAMES MONROE.

Peoria, Illinois.

Pagan self-assertion is one of the elements of human work as well as Christian self-denial.—*John Sterling.*

Justice and prudence are virtues which can exist only in a moderate degree, and which change their nature and their name if pushed to excess.—*Misculay.*

Well, suppose life be a desert! There are halting places, and shades, and refreshing waters; let us profit by them to-day. We know that we must march on when tomorrow comes and tramp on our destiny onward.—*Thackeray.*

The mission of spirits in manifesting to the world is to demonstrate the individual life of man beyond the grave, and give all the instruction in their power to humanity to enable them to so live here that they may fear nothing that the future may contain.

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Volume Twenty-Eight.

With this number of the JOURNAL, we commence a new volume. In looking back over the history of the past six months, we find great cause for congratulation in the steady progress going on within the ranks of Spiritualism. While there appear no large accessions to the number of those ready to publicly announce themselves Spiritualists, and to take an active part in the movement, yet there has never been a time when there was a more widespread and deep interest, and this, too, among the more intelligent and educated classes. Spiritualists as a class are rapidly advancing to a higher educational and philosophical plane, having passed the crude and rudimentary stages of spiritual growth, and thus they are preparing in an easier and surer way for those just making their first steps up the hill of spiritual knowledge.

The policy and methods of the JOURNAL, as they become better understood, meet with a constantly increasing degree of appreciation and approval, and so we are greatly cheered and encouraged in the work we have before us.

To the editor who is his own publisher, the subscription list is a matter of intense interest and vital importance, and thus it is that we again call the attention of our readers to the necessity of promptly paying their arrears when due, and renewing. For the generous support which has been accorded us for the past three years, we return hearty thanks, and beg to remind our friends that we rely upon them to continue their active exertions. With the voluntary reduction on our part of nearly twenty-five per cent in our subscription price, our subscribers were greatly delighted; this reduction lessened our revenue to the amount of several thousand dollars per year, and before this deficiency had been made up by new subscribers at the reduced rate, the price of paper advanced fifty per cent, adding thousands of dollars to our expenses. Thus it will be seen that between our desire to accommodate the public with a low priced paper on the one hand, and the necessity of meeting the increased price of stock on the other, we are left in a condition where we need every dollar of the large sum due us, and furthermore, we need more than double our list of new subscribers.

The most cultured and philosophical Spiritualists declare the JOURNAL to be the best spiritual paper ever published, and the great mass of intelligent, thinking, non-Spiritualists, have come to look upon the paper with respect, and to lend attention to its statements, regarding it as the highest and most trustworthy exponent of modern Spiritualism. To acquire this high position, has required great outlay of time and money and the active assistance of the ablest writers within our ranks on both continents. To maintain this enviable standard and to make constant progress is our earnest desire, and we know, dear reader, that you will heartily co-operate with us when you fully realize the necessity. We need your hearty, cordial, constant aid, both in money and with heart and pen. We confidently look to receive it.

Woman's Words.

Woman's Words, an original review of what women are doing, is published monthly in Philadelphia. Mrs. Juan Lewis, editor and proprietor. The February number is especially valuable, containing an excellent likeness of that distinguished lady, Mrs. Clemence Lozier, M. D., (republished by request) and one of Mrs. E. L. Saxon, whose name stands deservedly high among all Spiritualists. Those who are personally acquainted with Mrs. Saxon, however, do not think that the illustration does her full justice. This number contains a very interesting biographical sketch of the latter, the conclusion of which is as follows: "Mrs. Saxon is a woman of strong, earnest and loving nature, who adores her own sex, and is an ardent believer in their capabilities, growth and inspiration."

Editorial Notes of Travel Continued.

While in Boston, we had, for the first time, the pleasure of meeting Mr. Francis E. Abbott, of *The Index*; his ability as a writer and philosophical thinker, is as our readers know, of a very high order; coming into his presence our good impressions were deepened, and our respect for the man increased. Small of stature and of genteel mold, yet there is nothing suggestive of effeminacy about him. He is frank and outspoken in his opinions, and utterly uncompromising in his contempt for, and treatment of, all that is immoral and dishonorable. He is, with all his great native ability and scholastic acquirements, not calculated to successfully impress his ideas directly upon the masses of his fellow men; he can only reach the world through the few who are able to thoroughly appreciate his genius and fine character, but as he is only half way through life, he can afford to wait. He has no antipathy to Spiritualism, but is ready to accept it whenever he shall be so fortunate as to receive evidence which to him shall be conclusive; we can ask no more, and would have no less of any man.

On Saturday, February 17th, we spent some hours with Mr. Epes Sargent, at his home in the Highland district of Boston, where he has kept himself carefully housed most of the time during the winter, by order of his physician. Though weak in body he still pursues his literary labors, and is bringing to a close his extended work on which he has been engaged for Harper Brothers; and he also has about ready for press a small work on Spiritualism, which is likely to be of more importance than either of his previous volumes, valuable as they are. An hour's talk with Mr. Sargent is well worth a trip from Chicago. A student of spiritual forces before the advent of modern Spiritualism, and a close observer of the phenomena ever since, with every facility extended to him on both continents and able to bring a well trained mind to the subject, it would be only natural should he evince some pride of opinion, yet his mind remains as unprejudiced and open to new ideas as a child's, and he never attempts to force facts to conform to his preconceived notions, and never hesitates to modify his conclusions when warranted in so doing. With a beautiful home presided over by a cultured, amiable wife, and surrounded by a valuable collection of books in various languages, Mr. Sargent has an environment well calculated to evolve results beneficial to his fellows, and well and ably has he done his duty, and, too, in a spirit of simplicity and unselfishness no less charming than rare. Though now approaching the allotted limit of life on earth, let us hope he may yet be spared to us for years, to aid in placing Spiritualism before the world in its highest and truest light.

Taking the night train from Boston, we arrived in New York early Sunday morning, where exhausted nature asserted her rights, and obliged us to pass a quiet day much against our inclination. However, we compromised by attending the Spiritual Conference in the afternoon, where we met many old friends and passed an agreeable hour listening to earnest remarks on a great variety of subjects. We had hoped to attend Mrs. Brigham's lecture in the evening, as we never like to miss an opportunity to hear the words of wisdom and comfort which flow so smoothly and beautifully from the lips of this lovely and inspired speaker, but instead were obliged to remain quietly at rest in Mrs. Jewett's peaceful home. Mrs. Bundy, however, had the pleasure of listening to Mrs. Brigham, and found the hall filled to overflowing. She also attended Bro. A. J. Davis's meeting, on 14th street. We were constantly hearing while on our trip expressions of deep interest in the movement which has brought Mr. Davis once more before the public as a regular speaker; we heard the kindest expressions of sympathy with the effort from members of the various societies in New York and Brooklyn, and had numerous inquiries as to its progress in every city we visited. His audiences, though not so large as some, are very choice, and in a quiet way his lectures are exerting a wide spread and healthful influence. The friends in New York owe it to themselves to see that the movement is liberally sustained.

On Tuesday evening, by invitation of Mrs. Jewett, we attended the annual reception of Sorosis, at Delmonico's. Our kind hosts being unable to accompany us we were specially indebted to the courteous attention of Mr. and Mrs. Van Horn, who did all in their power to assist in rendering the evening pleasant, and succeeded most admirably as they do in every undertaking, and as every man and wife may hope to do, who work as unitedly and harmoniously together. The reception brought together many of the noted women of New York, as well as many literary men and members of the city press. Mrs. Crowley, "Jennie June," presided; able remarks were made by some of the ladies, and very stupid and common place speeches were essayed by several gentlemen who labored under the hallucination that they were saying something very witty, when, in fact, it was only puerile nonsense; such at least was our judgment, fortified by the criticisms of several prominent members of Sorosis. Mrs. Augusta Cooper Bristol, and Miss Farnell, sister of the famous Irish agitator, to our mind carried off the palm—both were earnest, graceful and effective, and inspired their listeners with fresh admiration and appreciation of the sex. Music, refreshments and conversation speeded the entertainment, rendering the occasion most enjoyable. Sorosis

has done a good work in the past, and is destined to do a greater in the future.

Wednesday evening the 18th, we dined with Mr. Bronson Murray, at his home on West 52nd street, where he had invited to meet and dine with us, Prof. Henry Kiddie, Mr. Charles Partridge, Mr. Geo. H. Jones, Hon. J. J. O'Sullivan, Dr. White, Mr. Farnsworth, Mr. Chas. D. Lakey, Mr. Henry J. Newton, and Mr. Charles Foster, the medium. The two last named gentlemen were unavoidably absent, Mr. Newton having met with a painful, though not serious accident, and Mr. Foster having to fill a previous professional engagement. After a half-hour of conversation, our host invited us to his elegant dining room, where he presided over a dinner, which for delicacy and perfection of cuisine, and completeness of appointment and service, could not be surpassed, and will long be remembered by his guests. In the pleasant, unrestrained exchange of views constituting the after dinner talk, we were greatly interested and entertained; each guest before us was a marked character, and we took delight in studying the peculiar characteristics of each and noting the habits of thought and peculiarities of temperament constantly manifested. Mr. O'Sullivan added greatly to the pleasure of the evening by an exhibition of numerous fine photographs of what he believes are genuine molds of spirit heads, made by spirits with paraffine through the mediumship of Mr. Firman, and done in Paris in the presence of himself and his friend, Count de Boulet. A number of beautiful pictures were also shown said to represent plaster casts taken from the molds. Mr. O'Sullivan's wide and varied experiences and command of several modern languages, with a complete mastery of English, render him a most brilliant and entertaining conversationalist. For aiding digestion, however, we will put Charles Lakey against the world; his magnificent physique, perfect health and buoyant active mind, make of him a factory for turning off magnetism in unlimited quantity, and of superior quality. With a large store of wit and humor, an active imagination, large idealism and fine descriptive powers—he is a poet, a superb caricaturist and story-teller, and with all, a shrewd, keen judge of men and things, and can adapt himself to any environment within the whole arcana of nature. Prof. Kiddie is of short stature, a compactly, but not coarsely built gentleman, apparently something over fifty years of age; very quiet and undemonstrative, yet fully able and ready to express himself clearly and emphatically on all proper occasions. He is a man of strong convictions, and not easily convinced that his opinions are in fault, yet when once satisfied of his error he will give no reluctant assent, but with his whole heart support all that shall pass the crucial test of his intellect. His face in repose indicates persistency of purpose, and a quiet strength of will, which his opponents might at times be inclined to call obstinacy, but which is only a desire to get at the bottom of things, and a faith in his own judgment. His eyes are his most remarkable feature; when they brighten up with the kindly feelings of his soul they have the sweetest, kindest, most trustful and trust-inspiring expression we ever saw in the eyes of a man, and reveal the secret which binds so many to him in close bonds of friendship.

We would gladly linger with these gentlemen to whom we are indebted for such a bright spot in life, but necessity demands that we bid them adieu for the present, and pass on. During our stay in this city, we called upon Dr. and Mrs. Spence, Dr. Babbitt and others, and only regret that we found it impossible to see many whom we hold in high esteem. Dr. J. E. Briggs, of 126 West 11th street, has our thanks for numerous attentions. We had a delightful interview with our old personal friend, Robert Collyer, at his residence, on East 39th street, who is doing a good work in his new field, and is the same great, earnest, hearty soul as of yore. His sweet, delightful welcome, radiant smile, and earnest words of approval and cheer are treasured up along with other precious stores we have brought home; and we believe that in time to come when we are traveling in spirit-land, if, as Dr. Crowell's book affirms, a passport is needed, we shall not be delayed if we give the name of this good man as a countersign, for every sentinel will surely have orders to pass the friends of Robert Collyer.

A visit with Mr. and Mrs. Poole, in their cozy country home, an hour's ride from New York, was an event in our trip. Accompanied by Mrs. Bundy and Mr. and Mrs. Andrew Jackson Davis, we arrived there late in the afternoon, and remained until noon of the following day. Here we found that the talented little lady and excellent medium, who so ably and acceptably contributes the Woman's Department for the JOURNAL, is also, a most capable and industrious housekeeper as well. The arrangement of the pictures on the walls, the soft rugs upon the floor, the open wood fire, the artistic correctness of the hangings and decorations, and the general air of refinement and culture, was a picture worthy of an artist, and one our limited vocabulary cannot paint in words. Mr. Poole is, at present, out of active business, and finds congenial employment in superintending his farm, raising blooded poultry and studying philosophy. The air of perfect harmony and rest with which a good woman can fill her home, is here found in its fullness, and with three unusually evenly balanced, harmoniously organized ladies present, the retired lawyer, the harmonical philosopher and the tired editor were made especially happy. Bro.

Davis being, apparently, by far the youngest man in the party, could not restrain the exuberance of his feelings, and gave vent to his joy in various mirth-provoking manifestations, demonstrating to our satisfaction that wit and wisdom are component parts of the Harmonical Philosophy.

On Thursday evening, February 12th, we brought our stay in New York to a close amid many regrets at its shortness, and took the train for Philadelphia. Some account of our stay in that city and Washington we shall give in our next.

The Morgan Masqueraders.

The (ardent) spirit-loving cobbler and his spirit-possessing daughter, Laura, have again come to grief—this time at Denver, Colorado, where a party of five skeptical gentlemen earned the thanks of the public and the curses of a few dupes, by proving the very earthly character of the purported heavenly visitant. The coy maiden Laura was carefully prepared, substantially in accordance with the "test conditions" so carefully described by Dr. Peebles, and which appeared so satisfactory to him last June. In due time a white-robed female figure with a turban surmounting her streaming hair appeared, walked firmly to the piano, pulled out the stool, seated herself upon it and began to play. At this point a naughty skeptic gently entwined his arms around the angel, who suddenly developed wonderful powers of resistance, another skeptic uncovered a dark lantern and disclosed the struggling form of Laura, decked out in spirit garments. After all present were satisfied of the identity of Laura, she was released in accordance with her continued pleading.

How much longer must Spiritualism bear the burden of such infernal quackery? How long must the most sacred feelings of the human heart be trafficked in by the Morgans and others who are coining blood-money from the dearest longings of the human soul wherewith to minister to their depraved appetites and support them in their delusions? We wrote Bro. Peebles last summer that what he so confidently believed were "test conditions," were nothing of the kind and had our worthy pilgrim put his arm around the spirit form that so enchanted him, he would have blushed, modest man that he is, to have found himself embracing a very common piece of Morgan clay. We have yet to see the first particle of evidence that Laura Morgan has any medial power for materialization. Last fall, Brother Samuel Watson wrote Morgan and his daughter a kind and beautiful letter, expressing confidence in Laura's mediumship and offering to make her a member of his family for the winter and to pay such weekly salary as the Morgans should demand. But the Morgans knew better than to give this brave, true-hearted gentleman the opportunity to witness the manifestations in his own house. They knew that, although he then fully believed in her medial powers, the deception could not be kept up, and that he would not hesitate to acknowledge his error to the public when discovered.

W. Stainton-Moses, M. A., himself a medium for physical manifestations, and others are moving strenuously in England to do away with the use of the cabinet, and their efforts have been redoubled since the late disgraceful exposure of Florence Cook-Corner, while personating a spirit. A movable cabinet or screen made of cloth may possibly be tolerated, provided the medium sits outside and constantly in view. It is high time Spiritualists should arouse to the danger before them and cease to tolerate these frauds perpetrated in the name of Spiritualism, and demand conditions that shall render such shams as those of the Morgans impossible and unprofitable.

Having a "Mission."

The following letter is a sample of a great number:

DEAR BROTHER:—I am ordered by my spirit guides from the spheres above to go forth. They have for several years past been putting me through very severe discipline in order to make me willing to devote myself without reserve to the glorious work of demonstrating that man does not, cannot die. I know nothing where I shall go, but I am bid to set forth, and I shall obey. I am told I have a great work to do, and I am obliged to do it. I write to you as advised by my wife, for I am impelled to come your way on my first journey, in which I am ordered to stop at every town and village, doing what I find to do.

In love and kindness, I am,

R. B.

We do not suppose any advice of ours will be of use to one who already has been "ordered" by a power he seems to think infallible, yet we venture to suggest, not only for his good but many others, a few practical thoughts. The advice we are about to give may appear ungracious, yet we are impelled to give it. We say to you, brother: You are about to start on the hardest road you ever traveled, and the question is, will it result in sufficient good to yourself and others, to warrant the sacrifice you must make? Do not suppose you owe allegiance to spirits; our first allegiance is to ourselves and those dependent on us. You have a wife and children; your first duty is to them, and no good spirit will ever advise you to leave your business and other relations without giving you good and sufficient reasons, and making your work clear before you. If your guides do not do so, their integrity is to be doubted. We have met so many persons impressed with a "mission," and that they had a "great work" to do, who lamentably failed, that we most

earnestly advise you and all others like unto you to think well before you move.

Is your wife willing that you should thus embark in an adventure, the end and object of which is concealed from you? Does she think it for the best? Are your children so well cared for they will not miss your absence? Are you yourself prepared by perfected mediumship for a teacher? If your mediumship is undeveloped, variable, uncertain and unreliable, you cannot hope to do good, but will be liable constantly to do harm to the cause you wish to assist.

Of all this you must be the judge. We only urge the necessity of carefulness, and the application of the test of impartial judgment to all spirit communications.

Supposed Manifestations of a Murdered Man's Ghost.

This account, gleaned from the Cincinnati *Inquirer*, illustrates, in a remarkable degree, the power of spirits over matter. It appears from the narrative given, that the people of Lebanon, Ohio, are much excited and bewildered over a wonderful phenomenon of showers of ordinary bird shot falling from the ceiling of John W. Lingo's hardware store. On the first evening quite a number of people were in the store when the shot began to fall in different parts of the room, but principally in the midst of the crowd of persons sitting about the stove. Parties were selected, and a thorough search was made of the building. All the floors were visited, and every nook and corner ransacked, when the committee returned, and reported no spooks found. Then some one suggested that they all go to the front end of the store, where the ceiling is perfect, and no hatchways to the upper rooms. Great excitement prevails, and the wonderful phenomenon is all the talk on the streets yet so far no one has been able to solve the mystery. The committee selected to search the building, discovered also that the shot falling about the room were of a different size from any sold by Mr. Lingo, which was also confirmed by his own statement.

A correspondent of the *Inquirer* visited the scene of excitement, and found a large party standing in the back part of the room, perfectly astonished at the strange and mysterious things happening around them. The shot fell about one per second in different portions of the room. It can only be accounted for in the sense of a spiritual manifestation, some one in the room being the medium. This belief is strengthened from the fact that one dark December night, in 1874, a desperate character determined to rob the safe of the store, that was known at the time to contain a large sum of money. The clerk who slept in the building, was aroused about two o'clock in the morning by the fall of some heavy substance on the floor below, being no doubt the dropping of a sledge hammer by the thief; the clerk seizing a double barreled shot gun that stood near his bed, crept to the hatchway and found himself in full view of the burglar, who was preparing to blow the safe. At the click of the shot gun hammer, the thief started toward the place of ingress, but was not quick enough to escape the aim of the determined clerk who discharged both barrels at him. A howl of anguish and a few words, evidently from his pals, and all was silent. Nothing was ever heard of the burglar after, but from the pools of blood, he was no doubt killed by the double discharge of the shot gun, and was carried away and buried by his pals. This man's spirit, which left the mortal remains of a burglar killed with a double charge of shot, is evidently hovering about the place where it took its flight from the mortal body, and is manifesting its presence by scattering the little instruments of its mortal dissolution.

A Funeral Sermon.

The following is a telegraphic dispatch from Utah, relating to a recent funeral, and has called out a great deal of comment from the press:

"John Taylor, president of the saints, departed yesterday at the funeral of a wealthy young man named Cain, who had been an apostate from the Mormon church, but whose mother and sister are good Mormons. Taylor, after some fitting remarks, said: 'Was he a saint? No, he was once a saint, but departed from the church. He left the faith. Did he die a saint? No, he died a drunkard, and will fill a drunkard's grave. He has gone to hell, and there is where he deserved to go.' The mother, with a wild shriek, exclaimed: 'My God! My God! My only son! And to think that his only fault should thus be made public! Both the mother and sister of young Cain fainted and were carried home.'"

We do not see why it should, for such heartless bigotry is by no means confined to the Mormons. It is indulged in by ministers of all denominations in our very midst, not perhaps in such gross form, yet who ever attended a funeral of an infidel where an orthodox minister officiated, and heard any words of hope? On two occasions we have heard language quite as heartless and gross as that used by the Mormon elder.

In the description of the séance with Mrs. Pickering, published last week, we should have stated that during the manifestations Mr. Pickering stood some fifteen feet from the cabinet, motionless, and with his arms folded most of the time, only approaching the cabinet to hand in or receive the slate or handkerchief when required. There was no possibility of concealed wires, or any other surreptitious aid. With printers crying for copy and the press of business, we overlooked this point in our hurry.

Extraordinary Spirit Phenomena.

To the Editor of the Religio-Philosophical Journal.

The lecture of the Rev. Joseph Cook, published in the last number of the JOURNAL, induces me to relate some extraordinary phenomena that occurred in my house in the summer of 1869. I then lived in Phelps County, Missouri, near the town of Rolla, and was owner of a large stock farm there. I had taken my first drive to St. Louis, and while there, I had been induced by a friend to pay a visit to Mrs. Eliza Corwin, a rapping medium, then and now residing on Morgan street, near 10th. I investigated the mysterious sounds by daylight and was quite puzzled to account for their origin, and also wholly at a loss to know how it was that so many of my dead relatives were known by name to the medium. Still I did not feel convinced that I had been in actual communication with any of my departed friends, for the belief had grown deep and strong into my consciousness, that when the machinery of the body was laid aside all means of influencing the inert objects of earth were forever gone.

I reached my home in Phelps County on Sunday. My business and the extent of my farm made it necessary to hire a number of hands, and this was supplemented by the consequent necessity of hiring help for the house. This sort of help was difficult to get, and we had been compelled to accept the rather indifferent services of a girl by the name of Susan Bailey, daughter of a "poor white" family, who lived in the "brush" in a small log cabin, about six miles from my residence. Mr. Bailey had no particular occupation, jobbed a little, helped around a little among the farmers, hunted a little and loafed around generally. He had a swarm of children, none of whom could read or write, and the oldest of them were accustomed to "going out" to work. Susan was one of the "oldest," and as she was a stout, willing girl, my wife thought she could teach her enough of the mysteries of housekeeping to make a useful servant of her, so Susan came to live with us. She had not been living with us but a week or two, at the time that I refer to, and I presume I had not exchanged a dozen words with her, altogether.

I had brought some papers and magazines with me from St. Louis, and was sitting at one end of an extension table in the dining room reading. Susan had finished her work, and was sitting at the other end of the table with her arm upon it, and her head upon her arm, apparently asleep. In the room besides myself and Susan were my father-in-law, Mr. Chauncey Tuttle (now deceased), his wife, Mrs. Abigail Tuttle (now living in St. Louis), her little daughter Jessie, then three years old (now married to S. A. Barron of St. Louis), and my wife.

Presently sounds as if large drops of water were falling on the table attracted my attention, and I looked up from my reading to the ceiling overhead, but could see nothing to warrant such a supposition. The sounds continued. I moved the papers and magazines from the table and looked more attentively. I could see nothing to cause the sounds which kept growing more and more distinct and rapid. The house was an octagon and the verandah ran quite around it. Thinking there might be water falling from the upper to the lower floor of the verandah, I raised one of the long windows and stepped out. Not nothing of the sort. I came back again and resumed my seat, the sounds growing stronger every moment. The attention of my wife, and of her father and mother was now aroused and a search in the adjoining rooms for a cause was made.

We were very much puzzled. In the meantime Susan was quietly sleeping with her head upon her arm. Suddenly my visit to Mrs. Corwin occurred to me and I related to the family what I had experienced, and while relating it, the mysterious sounds on the table grew more and more emphatic, ending by the table being violently shoved from the wall into the center of the room.

Susan was aroused and wanted to know who shoved the table.

"Susan," said I, "did you ever hear of spirit rappings?"

"Spirit rappings! why, what in the world is them?"

I explained to her as well as I could what had happened and told her I presumed she was the medium. She was thoroughly alarmed, and it was with the utmost difficulty I could get her to sit down and put her hands on the table.

It was about five o'clock in the afternoon, in August, and the sun was still high and bright, and but for the fact of its being daylight, I think nothing would have tempted the girl to take a seat at the table. In a few moments the sounds began again and grew every moment more and more powerful, and presently Susan shrieked, "The table's going up!"

Sure enough, the heavy oaken extension table began to rise, and it arose slowly until its top touched the ceiling! We had let our hands pass over the edge and down the legs as it rose and we were still touching the legs while the top of the table was tightly glued as it were, to the ceiling of the room. Susan was very much frightened; myself, wife and Mr. Tuttle were surprised and interested; Mr. Tuttle declared it was the devil.

The table came down as slowly and gently as it had risen, and I then began to ask questions, and as Mr. Corwin's, requested the unseen visitors to spell their names when we called the letters of the alphabet. A name not known to us was spelled. Susan exclaimed in a husky voice, "Why that's my cousin! He was taken by the Reds and shot for laying out in the brush!"

As no harm was befalling her, Susan began to take an interest in the proceedings, and we got many names. The name of one of Mr. Tuttle's brothers was rapped out in full. He had been a minister of the gospel at Paw Paw, Michigan, and his name was Amos J. Tuttle. In reply to a question, he declared that the theological plan of redemption was a mistake, and then my father-in-law more vehemently than ever declared it was the devil, and utterly refused to be a party to any more of the proceedings.

It was now time to light the lamps, and after this had been attended to, I took an old spelling book, cut the alphabet out of it, pasted the letters in a circular shape on a board, like a clock dial, fastened a wooden pointer in the center and resumed operations. This wooden finger was now moved around by the unseen power, and I wrote down the letters which the finger passed in front of. In this way we got on quite rapidly and many startling things were said to us.

"We are going to turn the table up sideways; do not remove the lamp, but let the sheet of paper lie on the table," said the finger.

We did so, and yet we nervously extended our hands to save the lamp should it fall. The table was slowly tilted over until the sheet of paper slid off to the floor, and yet the tall glass lamp never moved.

"Go into the parlor and sit in the dark and we will make some lights for you," wrote the finger.

Mr. Tuttle would not join us, and taking his little girl, went to bed and left the balance of us to deal with the Evil One by ourselves. In the parlor was an old fashioned mahogany

centre table, quite large and heavy. Around this we gathered, and had scarcely taken our seats before Susan, who sat nearest to the door, screamed, jumped up, upsetting her chair and opened the door. She declared some one had put their two hands right on top of her head. We could not persuade her to take her seat again that evening, and she was so thoroughly alarmed and excited that she refused to sleep in her own room, but made up a bed on the floor in Mrs. Tuttle's room, and begged that Jessie might sleep with her. We attempted nothing further until the next Sunday evening, and by that time Susan's mind had grown more familiar with the subject, and she was growing curious herself to know what might yet happen.

Again we had some very astonishing levitations of the table in the broad light of day, and the wooden finger told many startling things, and, as before, requested us to try a dark sitting in the parlor for "lights." As before, Susan had scarcely taken her seat when she began to scream and said, "Oh, I can't get out of my chair! Some one is holding me down! Now my chair's tipping up! Oh, dear! oh, dear!"

While she was thus screaming and exclaiming, her chair was tilted upon its hind legs and, with her firmly held upon it, was dragged swiftly about the room and finally brought up to the table again. In the meantime the rappings upon the table around which the other three of us were sitting, were vehement and unremitting. As Susan was drawn up to the table again, a sharp crackling sound was heard, and a bright light streamed up in front of her, fully illuminating the room. She screamed again and bolted from the room, exclaiming, "I see a ghost! I see a ghost!"

Sometimes during the next week, in the early part of the afternoon, my wife called to me to come down stairs quick. I was writing on my poem of "Manomni" at that time, in my study overhead. I hastened down and found the center table slowly making its way from the parlor to the dining room. No one was touching it. My wife and Susan had been sitting down at it getting rappings, but Susan had been called to the kitchen by Mrs. Tuttle, and my wife had arisen to go, but remained to set the chairs in their places when her attention had been attracted by the movement of the table and she called me down. As I came into the room the table had arrived at the door which opened into the dining room. Mrs. Tuttle and Susan came into the room and at that instant the extension table left its place by the side of the wall, and came rapidly forward to meet the center table. At each end of the extension table were two short leaves, and these straightened themselves out and were thus held for a moment, and then began to clap themselves down against the legs of the table. I said, "Can you beat time to a tune?" The leaves clapped, "Yes." I whistled a lively air and the time was perfectly kept by these leaves and yet no person was within three feet of the table. At the conclusion of the tune the center table arose in the air, turned first upward and was borne to and set down upon the dining table.

We were simply wonderstruck and gazed upon the startling phenomenon in silence. Then the center table was gently lifted up, turned over in the air and set upon its feet again, as deftly and as quietly as any person in the flesh could have done it. I asked, "Suppose I put my wife on the center table, can you lift it and her?" The leaves of the dining table clapped, "Yes." So I put Mrs. Colony on the center table and breathlessly we watched the proceedings.

At first one side was gently tilted up. My wife screamed a little but retained her place. Then, as if many powerful hands had taken hold of it, the table was lifted up clear from the floor; slowly but steadily it arose, and was gently swung over and placed with its feet squarely in the center of the dining table.

Remember, this was in the broad light of an August afternoon, and with no visible human being near enough to either table to touch them. My wife was afraid to try the experiment of coming down by spirit help, so I assisted her down, when the center table was quickly caught up, turned over in the air twice, and set down upon its feet.

We had many interesting sittings with Susan for several successive weeks, until the soldiers at the post heard of the phenomena and began to importune us to attend the sittings. Susan's parents, too, interfered and she was taken home and the "devil" whiskered out of her.

What became of her I do not know. But she could undoubtedly have been developed into a materializing medium of remarkable power. I presume her parents still live in their cabin in the brush in Phelps County. Susan would now be a woman of thirty-five, and more than likely is married and the mother of a family, but still her mediumistic power belongs to her organization and must be as powerful as ever.

MYRON COLONY.

34 Arlizon St., New Haven, Conn.

Rev. Joseph Cook on Spiritualism

To the Editor of the Religio-Philosophical Journal:

The lecture of the Rev. Joseph Cook, "On the Recent German Experiments in Spiritualism," published in your issue of Feb. 21st, is a remarkable production, considering the source from which it comes. It shows how the facts in relation to alleged spiritual phenomena will tell upon prejudiced minds, when the evidence is looked squarely in the face. It is true the learned lecturer does not admit that spirits have any agency in producing the phenomena, but the fairness with which he presents the evidence of facts witnessed by the German Professors, Zoellner, Weber, Schellhorn and Fechner, and the Court Conjuror, Hellschmid, under the strictest conceivable test conditions, will be likely to lead many minds to a different conclusion. It is even difficult to believe that he is himself quite as skeptical in respect to the source of the phenomena as he professes to be.

While admitting the objective reality of the facts certified by the German professors, he rather timidly suggests that they "may be accounted for by what Professor Crookes calls the 'psychic force'." This psychic force he defines by saying that Sergeant Cox and Professor Crookes hold that "there is in the human organization a power by which physical objects can be moved without contact." The existence of such a psychic force, however, cannot be proved, without assuming the non-existence of spirits capable of producing the same results. I am not aware of any evidence that any human being not possessing what are called "mediumistic" faculties, has ever been able, by the mere force of his will, to move the slightest physical object without contact, and without the application of some known physical force. And I believe it to be true that those mediumistic persons who do apparently possess this power, invariably attribute it to spirits, or at least to some external agent, acting independently of their own minds.

Let us concede, however, for the sake of the argument, that "there is in the human organization a power by which physical objects can be moved without contact," and I am still unable to understand how the existence of this "psychic force" can account for some of the facts which the Rev. lecturer admits were wit-

nessed by the German professors. For instance, how can it account for the production of writing inside of a closed book slate, in six different languages, when the medium (or "psychic") as Mr. Cook prefers to call him) understands but one? Or how can it account for the communications being written within the closed slates, in the names of, and referring to incidents in the earth-life of, a deceased person of whom the medium never heard? The theory that a psychic, by the mere force of his own will, can produce physical effects upon matter without contact, wholly fails to explain how intelligence, beyond and independent of his knowledge, can be manifested by such physical effects. Another factor must be introduced to explain the phenomena.

I am not surprised that a thorough Materialist should strive to account for the so-called spiritual phenomena on some other theory than that of spirit agency, even though it be a theory vastly less plausible. I have gone through this experience myself, and do not forget how eagerly I seized upon such theories as that of "psychic force," unconscious cerebration, and mind acting upon mind, and how tenaciously I clung to them until I was compelled, by careful observation of facts, to admit that none of them would account for the phenomena I had witnessed. But that a man believing in the existence of disembodied spirits, and in the numerous accounts recorded in the Bible of their manifesting themselves in various ways to men in the flesh, should accept the more speculative theory of psychic force as furnishing a more rational and probable explanation of the phenomena than that of modern Spiritualism, is matter of profound astonishment. The Rev. lecturer is a firm believer in the spiritual existence of man after physical death. He has no difficulty in believing the so-called miracles of the Bible. He has no difficulty in believing the story told by Matthew, of the angel who stood at the mouth of the sepulchre on the morning of the reported resurrection, and so "dressed like the sun" that he "could not be looked upon by the soldiers," who "became as dead men in his presence." Yet not one of these Evangelists, who profess to give accounts of what then and there occurred, has a word to say about the "flaming" angel, or the soldiers becoming as dead men, or even about the presence of any soldiers, nor does either of them maintain the "great earthquake" which Matthew says then shook the earth. In fact all their accounts are inconsistent with the theory that any such phenomena as Matthew describes actually occurred.

Is it not wonderful that a man of Mr. Cook's intelligence, while professing unbounded faith in such filmy testimony, (at least but the testimony of two women) in the objective reality of the "flaming" spirit, should fail to discover anything in the testimony he recites, tending to prove that disembodied spirits do not move things manifest themselves as living men? It is difficult to say, which is the most surprising, his credulity or his skepticism. He expresses the opinion that even if the phenomena of modern Spiritualism, are attributable to spirits, they can not be good spirits, because "whenever good angels appear in Biblical history, they flame like the sun, or otherwise exhibit openly overpowering power," and he does "not read accounts of such appearances in our modern circles."

I am afraid the Rev. lecturer is not a very faithful reader of his Bible. Surely he can find in it no warrant for this statement. Even in the accounts given by the other evangelists, no such "flaming" angel as Matthew describes, was seen by the women who visited the sepulchre on the morning of the resurrection. According to Mark these women saw only "a young man sitting at the right side, clothed in a long white garment." According to Luke, they "saw two men in shining garments." According to John, Mary Magdalene saw "two angels in white sitting, the one at the head and the other at the foot, where the body of Jesus had laid." Even when Jesus is reported to have appeared, after his crucifixion, he did not appear "dressed like the sun," but only like an ordinary man; so much so that Mary mistook him for the gardener, the two disciples he fell in with on the way to Emmaus, mistook him for a mere fellow-traveler, and the eleven apostles to whom he appeared and with whom he conversed in the mountain of Galilee, were not all certain as to his identity, for "some doubted."

If the theory of "psychic force" may explain the so-called spiritual phenomena of the present day, why may it not just as well explain the alleged spiritual phenomena of the Bible? To use a familiar expression, "It is a poor rule that won't work both ways."

So far as my observation and information instruct me, the intelligent forces which communicate with us by spelling out words, and sometimes by means of raps and table tiltings, by independent writing and independent speaking, (all of which are now quite common phenomena) invariably announce themselves as spirits of persons who once lived on the earth. They will tell you I am your father or your mother, your brother John, or your sister Mary, or some other person who has passed from earth life to a spiritual existence. I have never known one to say, "I am a psychic force" or a devil. Is not this entitled to some weight as evidence, as to what these intelligent forces really are?

The Rev. lecturer remarks, that "the mechanical theory of matter is exploded, if Zoellner's facts can be proved to be real;" and referring to the alleged tying of knots in an endless cord, he says: "If this strange circumstance, attested by the Leipzig professors, is a fact, it blows to the four corners of Jupiter the whole materialistic theory of matter."

I have seen all the phenomena attested by the Leipzig professors, duplicated and more than duplicated, both in daylight and under the full blaze of gaslight, in the presence of a medium or "psychic," who, one year before, was unconscious of the possession of any psychic powers. Especially have I seen that most wonderful of all the phenomena, the passage of solid matter through solid matter, repeated over and over again, under circumstances which rendered the objective reality of the fact just as conclusive to my senses as any other physical fact of which my senses ever take cognizance. If this fact explodes the mechanical theory of matter, so much the worse for that theory.

I do not claim, however, that the fact necessarily explodes the mechanical theory of matter, as that theory is manifested to our senses. I think it does tend, however, to suggest the idealistic doctrine of Bishop Berkeley, that all we know of matter, is that our senses take cognizance of certain properties, such as extension, resistance, etc., but as to the *tertium quid* which lies behind and produces these sensations, we as yet know nothing. But this is getting into waters too deep to embark upon at the close of an article already too long. It is a subject, however, worthy of the investigation of the most eminent physicists, purely as a question of physical science, without reference to the question whether spirits have any agency in producing the phenomena or not.

I cannot close this communication without reference to the superlative meanness of the Rev. lecturer, in saying that notwithstanding all that the Leipzig professors have testified, he is still "very suspicious of trickery in Blaise," when he can give no better reason for

his suspicion than the reported fact that at a recent materializing séance in London, (which Blaise had nothing to do with, being on this continent at the time,) a medium was detected "in one of the coarsest kinds of impersonation."

J. J. C.

Washington, D. C.

An Antiquary's Ghost Story.

We have been overwhelmed with letters regarding Dr. Jessopp's narrative. Several correspondents are anxious to know whether the ghost sat on a real chair, whether there is any tradition of a ghost at Mannington Hall, etc. We print the two letters which offer the most plausible explanation.

Dr. Wilks, F.R.S., of Guy's Hospital, writes to us:

"Putting aside the supposition of a trick, the story resolves itself into the question whether the appearance of the man beside him (Dr. Jessopp) was objective or subjective. Under ordinary circumstances when we see an object the latter is material, and forms an image on the retina; this is mentally known through a perceptible part of the brain; the more retinal image is not enough to constitute vision, as pictures are constantly palated upon the retina which are never discerned. Now it is possible for this perceptive part of the brain to be thrown into an active condition quite independent of the normal stimulus conducted to it from the retina, and under these circumstances the person apparently sees an object which, by the law of our nature, is projected by him a certain distance before the eyes. This is common enough in fevers and in *delirium tremens*, where patients see people and animals around them whose reality is such that the memory of these becomes a part of the experience of their future lives. In mental derangements these hallucinations are also common, and patients see objects and hear voices which have no external existence. So it is in our dreams, from which we may be suddenly aroused by great noises where all is still around, the auditory perceptive centre of the brain having been abnormally excited.

In normal conditions the sight of an object implies the palming of it on the retina, as the hearing a noise implies the vibration of the drum of the ear. If sight and hearing occur without these normal conditions of the nerves, the brain must have been stimulated from within, and the impressions are abnormal and subjective.

At the present time we have no knowledge that anything in the likeness of a ghost or anything that has not a material basis can excite an image on the retina; whereas we do know that under abnormal conditions the brain may be stimulated so as to produce a visual impression independent of any such image on the retina. The probabilities are then immensely in favor of the appearance which the Doctor saw being subjective rather than objective. We have only to suppose that those very common abnormal conditions of brain which are observed in bad health may occur under exceptional circumstances in an otherwise healthy organ to account for the occasional appearance of ghosts.

The probabilities are also in favor of this view from other considerations. First, there seems no reason why the spirits of another world should prefer midnight for their visits, but the reasons are obvious why we should conjure them up at that time. Then, again, the want of individuality shown by this particular ghost; an ordinary mortal would find it very difficult to put himself in exactly the same place and attitude as before on his appearance a second time, as this apparition did, and then so dependent was it upon the observer, that when the latter put his arm up, it was gone, and the same occurred on the second occasion of another movement. How these movements of the Doctor could have effected a real object does not seem clear, nor why it could not be gazed at from different points of view. It may be noticed, too, that its nearness corresponded with the focussing of the Doctor's eyes to objects close around him."

Mr. A. Wilson, F.R.S.E., writes:

"As the narrator leaves explanation to others, will you permit me to remark that his experiences very aptly illustrate to my mind a simple and readily explicable case of 'subjective sensation.' As such, Dr. Jessopp's ghost is explicable satisfactorily to the physiological mind on the idea that an image has been retained and formed in his sight-centres, and has been unconsciously projected forward from the background of consciousness to assume (to the subject of the illusion) the veritable appearance of a human figure or spectre. The well-known case of Nicolai, the Royal Academician and bookseller of Berlin, is the best known recorded instance of similar visitations; and Sir David Brewster, in his history of 'Natural Magic,' gives the case of a Mrs. A., who was a ghost-seer of somewhat remarkable kind. Cases such as those illustrated by Dr. Jessopp are by no means unknown in medical practice, and are explicable on the theory of reversion of the ordinary phenomena and routine of sensation.

The only point concerning which any dubiously exists concerns the exact origin of the specific images which appear as the result of subjective sensory action. My own idea is that at almost invariably the projected image is that of a person we have seen or read about. It is not necessary that we should remember the incident to reproduce it thus; for 'unconscious memory' is a notable fact of mental life. In Dr. Jessopp's case there is one fact which seems to weigh materially in favor of the idea that the 'spectre' which appeared to him in Lord Oxford's library was an unconscious reproduction of some mental image or figure about which the Doctor may very likely have concerned himself in the way of antiquarian study. He describes the figure as dressed in the costume of a past age. Does not this fact alone testify to the appropriateness of an antiquary's 'illusion' being drawn by memory and imagination from the days of old and from the forms of the past? Mental physiology has not yet sufficiently progressed to enable us to satisfactorily and fully explain the rationale of the mental acts which evolve the spectral illusion, but I would fain add, in conclusion, that such facts of mind as are already within our ken place cases like that of Dr. Jessopp within the pale of a rational explanation; whilst our best thanks are due to the narrator for his record as an aid to the diffusion of a plain understanding of 'ghosts' on a scientific basis."—The Athenaeum.

A Ball of Fire.

One of the most remarkable occurrences ever recorded in this state took place in the Flatbush, St. Joseph county, church one night last week. The preacher, who was exhorting, was suddenly enveloped in a ball of fire which descended from the ceiling. He fell forward on his face, some twenty of the members had the power, and the excitement was intense. Subsequently the preacher was raised from the floor and carried about the room through some invisible agency, his body being at an angle of about 45 deg., and in an insensible condition. For half an hour this was enacted; then he was gently laid down and he came out of his

trance. The members of the church consider this as a token of the divinity of their preacher, who is described as a young man of great piety and earnestness. The story is in an air of mystery about it, but we have it from eye witnesses and do not doubt its authenticity.—*Marcellus (Mich.) News*.

Dr. N. D. Wolfe's Account of Manifestations in the Presence of Mrs. Cooper.

To the Editor of the Religio-Philosophical Journal:

Mrs. Cooper resided in the city for more than a year, and but recently moved again to Louisville, to take up a permanent residence there. While here, I heard uniformly good reports of her mediumship, and of her good quiet and lady-like character. She certainly won the respect of some of our best citizens. My daughter and I called on her socially one evening last summer, and I knew she was not expecting us. Her parlor was light with doors and windows open.

After a desultory conversation, lasting a half hour, I requested Mrs. Cooper to try the spirits for manifestations. In compliance her husband placed a small table in the middle of the room, and under it several musical instruments, consisting of a guitar, tambourine, horn and bell. Over all was spread a dark shawl, reaching almost to the floor. We all put our hands on the table in full light. In less than ten minutes, all the instruments were being played on, keeping good time to a French harp which I was playing in the street. The music stopped in a quarter of an hour, when spirit hands began to touch all the strings, on their legs and feet. Then the horn was projected into the room and raised several times several inches from the floor, and then requested the hands to come out in the light, and after several efforts one hand did so, remaining within thirty inches of my face long enough to be seen distinctly, and in a measure scrutinized. It was a naked hand. I have seen spirit hands a hundred times in presence of Mrs. Billing and the Davenport brothers, and I have no hesitation in saying that the hand materialization in the presence of Mrs. Cooper was as genuine spirit hand, as any I ever saw.

Cincinnati, Ohio.

Convention of Spiritualists and Liberalists.

The fourteenth annual meeting of the State Association of Spiritualists and Liberalists will take place at Stuart's Hall and Hamilton's Opera House, Battle Creek, Michigan, commencing Wednesday, March 11th and closing Sunday, March 15th. Some twenty or thirty of the most distinguished speakers and mediums are expected to be present. Mrs. Olie Childs Denison, assisted by the Battle Creek Choir, will furnish singing for the occasion. Railroads will give the following reduced rates: Northwestern Grand Trunk, St. Paul, per mile each way. Tickets good from March 2nd to March 15th inclusive. Grand Rapids and Indiana, at rate of one fare and a third for round trip tickets, from March 2nd to 15th inclusive. Michigan Central, two cents per mile each way, March 2nd to 15th inclusive. Chicago and West Michigan delegates will pay full fare and will be returned on returning. If members of the State Association, with Secretary's endorsement on card, Flint and Pere Marquette, round trip tickets at the rate of two cents per mile. The following hotel rates can be secured at Battle Creek during the convention: Potter House, \$1.25 per day; American House, \$1.00 per day, meals under the Opera House, all hours, at 15 cents per meal.

Committee of Arrangements, Battle Creek:
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G. B. COLE.
Dr. J. V. SPENCER.
H. B. CUSHING.
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Mrs. L. E. DAVIS.
Mrs. J. F. FURNACE.
Mrs. JOHN ESTELLE.

B. P. STAMM, L. S. BURDICK, Directors.
MRS. L. E. DAVIS, Secretary.

This is expected to be one of the largest meetings ever held by this Society in the State. Certificates may be had by writing to either President or Secretary State Association.

[Catacomb in the Bladder Cured.]

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H. H. WANNEN & Co.—GENTLEMEN:—I am a man of 70 years of age, have lived in Monroe County, N. Y., most of my life, and believe there is no man in my acquaintance who would doubt any statement I might make. I have been terribly afflicted with Catacomb in the Bladder for years. Hearing of a number of cures from the use of your remedy, and after taking a few bottles of your Safe Kidney and Liver Cure, I was not only relieved, but found myself cured. THOMAS OWENS.

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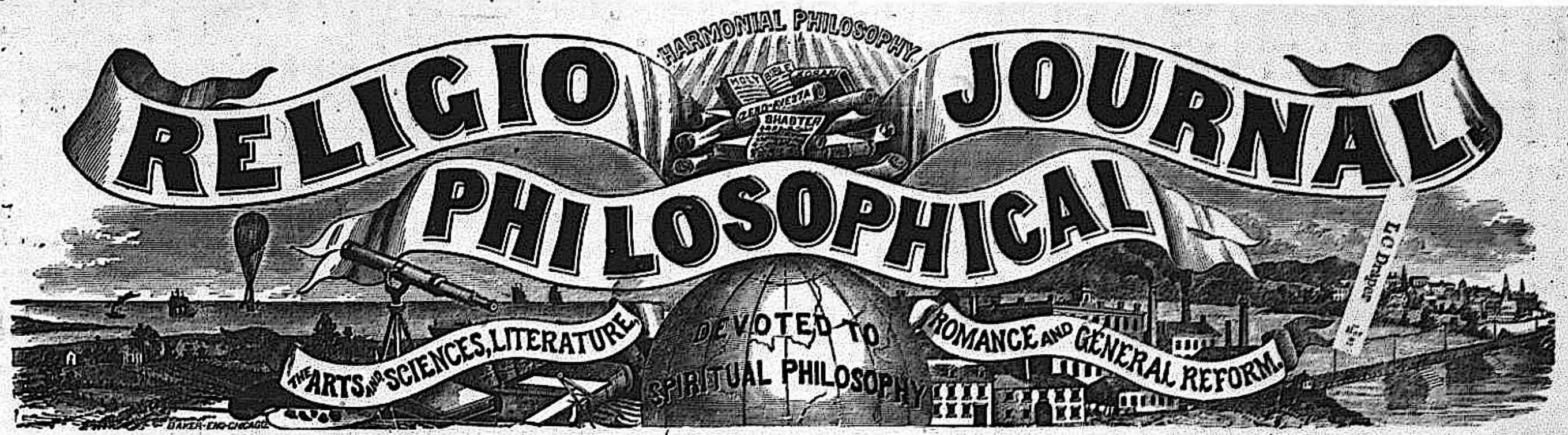
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THE SUBSTANCE OF THE SOUL.

A Lecture Delivered before the Brooklyn (N.Y.) Spiritual Fraternity, by Col. Wm. Hemstreet.

THE SPIRITUAL BODY.

The words "soul," "spirit," "mind," "material," "immaterial," "substance," etc., are yet so uncertain in their meaning, as used by philosophers and lexicographers, that in a discourse like this we must first explain our terms. Let us define soul as a conscious, immortal substance. Fleming says, "We cannot think of substance save in terms that imply material properties." Good; we then say the soul is material. Another author has said, "Whatever is beyond the reach of our physical senses is immaterial." So, we see, materiality and immateriality, when spoken of substances or forces, are only relative terms. That the soul is material absolutely, is the only hypothesis that will explain the language in the Bible about "angels," about modern spiritualistic phenomena, and most of the phenomena of man's social relations, mutual influences and sympathies. This substance, if it exists, cannot be detected by any of the physical senses, but there is a sixth sense—a sense that matches, recognizes, and is adapted to the more subtle essences of the universe. Edmund H. Sears, in his logical book entitled, "Athanasy," has used this clear language: "What we call soul, the immortal man, is not a metaphysical non-entity, but an organism more perfect than the outward body. This immortal substance is cognizable only to a higher order of perceptive faculties." What does the dog see or feel or smell upon the cold, polished, trodden pavements of a city by which he finds out, through a mile of search, his master? If a dog have such a power will you not concede it in man?

In this subject we must think for ourselves, use plain words with one meaning, and proceed from the common premises of human intuition and experience. Our minds are so in tune with nature that we can do far more in the study of self by reflection and introspection than all the books and schools of philosophy can do for us. Speak to a fashionable philosophical reader on this subject and he will at once overwhelm you with a jargon of terminology and vagaries denouncing to his own intellect and befogging to yours. For a time one great philosopher will lead the mind of the world in speculative philosophy, and then suddenly another will appear who will upset him and convince the world that the former did not know what he was talking about. The main effect upon our minds of reading books upon such subjects, is to lead us to the final conclusion that nobody knows anything. The more list of books and systems kindred to the subject of this paper, is staggering to behold; there is not time to allude to them nor to form the shortest synthesis of their import. However, each age is an epitome of the past, so let us now proceed with the manner of originality.

On this subject, "The Substance of the Mind," Herbert Spencer used these words, "No amount of that which we call intelligence, however transcendent, can grasp such knowledge." He does not deny that the mind is a substance; he only says we cannot understand that substance. But he says the same thing of matter,—that we cannot appreciate the substance of matter, and that "in one case as in the other, the ultimate must remain absolutely unknown." We will here say that the mind and soul are two different words for the same thing; namely, the conscious ego—the immortal part of man, as abstracted from the decomposable, physiological body. But Spencer is with us this far, namely, that the mind or soul is a thinking material substance, and whereof he uses these words: "Were we compelled to choose between the alternative of translating mental phenomena into physical phenomena, or of translating physical phenomena into mental phenomena, the latter would seem the more acceptable of the two."

To this doctrine that the soul is a conscious material substance with an immortal, self-maintaining identity, there are opposed two classes of people; one is the ultramaterialists who believe the mind is the product of only physiological organization, and that when our body decomposes our mind goes out like the flame of a lamp; and the other class, who believe like Descartes, Malebranche, Jonathan Edwards, and their followers, including the religious sects in general, that the soul is simple consciousness without any substance—in other words that the immortal personality of man is only an identity of pure abstract ideas, like memory, and that this identity is linked with the body by the mere arbitrary act of God.

Let us take this middle ground that neither is the physiological body the immediate organ of the mind, nor is the mind or soul pure idealism, but rather that sentient life is the original quality of the atomic substance from which the universe has been constructed, the cosmos, or God himself; that it is "thinking matter" as expressed by Diogenes, Democritus, Voltaire and others, personalized into man by the act of bodily birth and growth (in the image of God created he him); that it becomes immortal by its own love of life and the natural indestructibility of matter, which two principles are joined in one original monad.

It is not necessary for us in handling this subject to go back *a priori* to the beginning of all things, nor to try to appreciate the marvel of "thinking matter," nor the other marvel of forming from this mass of thinking atoms an individual soul in the act of birth, any more than it is for us to attempt to grasp the extent of space or the duration of eternity, but rather we may reason *a posteriori* from the facts that we see about us, and try to prove that the soul of man is a substantial, dynamic force, and may operate beyond the limits of the body by actual dynamic laws as real as the undulations of heat, light, sound, odor, or magnetism and electricity. When we adopt this theory, it seems to me we are at rest, and that it meshes with thousands of social phenomena and with the common tradition of mankind as expressed in the use of the words angels, spirits, ghosts, magnetic cures, sympathy, personal influence, etc. We thus escape the "charybdis" of Berkeley, Fichte and other idealists who believe there is nothing but nothing, and also the "Scylla" of the materialists who believe there is nothing but something, and that man dies like a tree—a class of moral dullards which is growing less every year.

Now let us partially repeat and enlarge upon this postulate to get it well into the mind. I believe that the chemistry of the body secretes a fine substance similar to, if not identical with, the nerve fluid which, by reason of being primal or elemental, is not decomposable; by reason of its subtlety it permeates complex matter as a current of magnetism does a pane of glass, and which maintains its individuality by joined qualities of volition and mutual invulnerability. In the body we maintain our individuality; we are given faculties and instincts of defence, love of life, memory, and yet the body is always wasting and dying. It renews every seven years, but the mind is continuous. So may not the mind or consciousness cleave to, and be part of, this undecomposable nerve fluid or psychic substance right on through dissolution, there being no lapse of consciousness, and the mind being able to witness the entire decay of the body, as it does of a part? This is not so violent an assumption as would be the fact which we see all the time before our eyes, of mind enlightening gross matter as in the shake of the fist, a fact which we cannot comprehend, and would not believe if we did not see it. I assume that the human body is a mere crucible, or retort for the manufacture of, or the abstraction of, this soul substance, which, being once evolved, there is no limit to its dynamic independent force, and it has a wondrous influence upon the personal and aggregate affairs of mankind beyond the power of speech and action, both while in the body and out of the body. The Almighty has furnished for us half of the argument in linking mind to matter in the first instance, a fact which we see. Why, when, or how he did this we need not inquire. Now let us ask if, in the fitness and economy of the universe, this rule at some time to stop and matter is to be ultimately laid aside as lifeless, useless, purposeless, waste, and consciousness to be forever abstracted from matter, the two forever divorced. Is it not more harmonious to conceive of the two forever assimilated? This relates to pantheism; but what objection is there to pantheism when it does not gain the formula of the orthodox religionist that "There is one living true God, the maker of all things visible and invisible." God can be as much God in one form as another. It is the common language and instinct of mankind that "God is in all things." This is the old doctrine of the *anima mundi*, or soul of the world.

Let us see what others say about this idea. Fleming, the collector of philosophers says, "The hypothesis of a force, immaterial, but inseparable from matter, and giving to matter its form and movement, is coeval with the birth of philosophy." Let us ask if force be not the motion of substantial bodies or atoms? How can electricity make a hole through a board unless it is substance; how can a horse shoe magnet attract a nail through a pane of glass unless there are particles of matter possessing the attributes of all matter, namely, attraction and cohesion? All force is matter in motion however attenuated. The same author defines soul as "a disembodied, ethereal self-conscious being." Thus he calls ether a thought; it is a gas or element. Aristotle describes "soul" as the first form of an organized body that has life." How can you use the words "form" and "body" to an ideal? Zeno believed in the soul being an abstract material substance from the body; and this was his syllogism: "Nothing cannot move something; the body is something; the mind moves the body, therefore the mind is something." This corresponds with the language in the Bible. And God formed man of the dust of the ground and breathed into his nostrils the breath of life, and he became a living soul." It doesn't say God breathed into his nostrils an idea or consciousness, but "breath." The Hebrews and the Greeks used "breath" as synonymous with the spirit. St. Paul said, "We are sown a natural body, we are raised a spiritual body." Why did he use the term "body"? If man's immortal part was understood by the writers of the Bible to be pure idealism, there has been a wondrous and misleading use of language in the words angel, spirit and body in connection with that which is "raised." When Christ was seen by his disciples walking on the water, and after his resurrection it is said they were sore afraid because they thought they had seen a spirit. How could his spirit be "seen" if it is only an idea? We cannot conceive of consciousness being "seen" as a "body." Philosophers quote much from the Bible, aside from religious faith and, because, presumably, the writers, besides their inspirations, reflected the philosophical thought of their day. I believe in the dynamic action of God's spirit upon man. The Bible most explicitly recognizes the material essence of the holy spirit. Acts II, 32: "And when the day of Pentecost was come they were all with one accord, in one place. And suddenly there came a sound from heaven as of the rushing of a mighty wind; and there appeared unto them cloven tongues like as of fire, and they were filled with the Holy Ghost." If the Holy Ghost is mere consciousness, how could it sound like the rushing of a mighty wind? There is a vast and respectable array of philosophers who believe the thinking, immortal part of man to be a substance. Spencer has just said, "Mind is a circumscribed aggregate of activities, and the cohesion of these activities, one with another, compels the postulation of something of which they are the activities." His "circumscribed aggregate" means personal identity; his "activities" means consciousness; and his "something" means substance. What can be the possible harm or objection to this belief? I had as lief be substance hereafter as non-substance; it wouldn't hurt me any; nor would it hurt anybody else, because other people are endowed with wills as well as I. We reason that there is this spiritual body by its results. Although we have cornered it by the knife of the anatomist somewhere in the brain we have not put our finger upon it; although we have not analyzed it, it would be folly to say our chemistry has done its best. The possibilities of human development may yet enable us to put it to practical use and test.

As we have before said "the substance of the physical universe ceases to be called matter when it gets beyond the recognition of our physical senses." Well, there is a wide difference in the acuteness of our physical senses; they are illimitable, like our mental qualities, and we cannot tell where the dividing line is between them and our intuition or soul dynamics and control which gives us our sixth sense. Some philosophers have said all senses and all sensations and perception, are resolvable into the one sense of touch, the touch upon the sensorium in the brain and through that the touch upon the soul. When you see a house, atomic particles vibrate from the house upon the retina of the eye, thence there is a molecular change of particles touching each other like a row of falling bricks, until they touch the sensorium and thence touch the soul and this peculiar touching is called "sight." Now we know from phenomena of the will that the soul touches back again and influences the body, that the nerve fluid is the agent of the will and that this nerve fluid is kindred to electricity, as it follows the nerves, and kindred to magnetism in its powers of radiation. Thus may not the soul in the sensorium touch or be touched by objective things directly without the intermediation of the five senses, and thus take cognition of those objects directly and sense them as objects, realize them as objects? What is seeing, hearing, smelling, tasting, touching but sensing. We cannot limit the perceptive powers of the human mind and body nor their domain of discovery in these matters. Ever since the birth of the human race it has been surrounded with electricity, but it is only within our recollection that man has harnessed it and put it to work; there is flooding by and through us a material force that we do not notice, toward a certain point of the compass and could not notice until we discovered a delicate magnetic needle which points the direction of that flood; five years ago we would not have believed that a machine of brass, iron, wood, mica and tinfol would speak and sing like a human soul, but we see it and hear it. So this psychic substance, both bodied and disembodied, that is flooding the universe, may one day

be felt and seen as a practical thing, when we shall have discovered the proper conditions. We have not perceptions alike. There are clairvoyants and mind-readers, facts that the world has to day accepted. We do not see the powerful element of electricity that surrounds us until by some unknown law it concentrates into the lightning's flash. We all do not see the magnetic current, but some do. All do not see the east wind, but some people feel it most sensibly. Mechanical instruments can be made so delicate as to register the approach of a man's hand at a distance of several inches. A certain class of stimulants give a certain class of ideas. May not some natures be so organized as to register this unseen psychic force with certainty and practicality? This seems to me a rational belief that does not merit the hanging nor the ostracizing of a man. But lo and behold! there has arisen a class of people who say they see, hear and feel these spirits. I never have; I have been brought face to face with some of these people, but from what I know of them I am hardly disposed to say that they tell stories or that they are crazy, and yet such is the stubbornness of my fallen nature that I half believe there must be some mistake about it some way. However, we don't know what our heavenly Father has in store for us in his process of evolution, and we having seen so many things we have not believed, we had better keep our minds and hearts open ready to believe a few things we have not seen.

The limit of time in this discourse does not admit of a more extended or clearer argument, although we have much more that may be clearly said. A most interesting branch of the subject is the social phenomena that are the outcome of this fact in nature.

Take that wonderful phenomenon of personal influence that goes beyond the range of voice or bodily presence, by which one or more people fall into an automatic action from an obedience to one person. An army is infused with the spirit of its commander although they may not all have seen him or heard him nor comprehended his published orders. I have heard a drill officer to an advancing rank of military in line exclaim, "Now you have it; now you are moving with one impulse and one mind, not fifty minds." Through that rank was one instinct as though a telegraphic wire passed from right to left through each brain. All masses can unite with one mind—one mind objective to the individual minds, and this principle explains the true secret of effectiveness in military movements. It is this personal, substantial magnetism which in the state is stronger than the legislature, in the courts stronger than the law, in the church stronger than the doctrine. There is no doubt that there is an unseen and unheard personal force emanating from man in various degrees of power; this force may be either the motion of the intervening atoms acting one upon another, first set in motion by the will, or it may be something plus, radiating. Perhaps there is no individual of maturity in the world, either barbarous or civilized, who has not often been aware of the approach of an acquaintance before his bodily presence; that fact has been resolved into an old adage. This shows that sympathy is actual contact, that love and affection are actual attractions and cohesions which are the common properties of matter. That all mental operation is molecular change, Spencer has put the idea in this verbal shape, "The mind is probably resolved into nervous shocks that answer to waves of molecular motion that traverse nerves and nerve-centres; mind is closely assimilated to, if not identified with, nervous change."

Here is another pleasing phenomenon. It is a legend among women, "Sing to your plants and they will thrive." Singing arouses sympathy and sympathy is a substantial force as real as the sunshine, the air, the water and the earth. You may see magnetic women who try to be fashionably effeminate, effect to keep plants and flowers, but the sensitive things will and die as soon as they get under her influence. I have seen other things stronger than plants wither and step out under their influence.

It is a familiar fact that a household often all awoken together, either very early or very late in the morning without traceable cause.

And tell me why does nature demand, when affection is in operation, close contact and presence of the two souls? Philosophers tell you that dynamic force of light, heat and everything else, is inversely according to the square of the distance. The nearer an armature is placed to a horse-shoe magnet the stronger is the attraction. When old friends meet there is a grasp of hands, a shock of psychic force is discharged into each other. What kind of a father and mother would they be who saying they love their children, yet never touch or clasp them? What kind of lovers are they who never embrace?

Who has not noticed that when two or more persons become crowded together exclusively for a long while, how stale their souls become to each other and how like a fresh breath, or a pure breeze coming into a confined room, is the advent of a new person. I recollect seeing a cartoon in a funny publication, illustrating this principle. It was of a couple by the sea side during the expiration of their honeymoon. He was lying upon his back smoking and she was at a little distance sitting upon a rock detected making marks with her parasol in the sand. She says, "Joe, wouldn't it be re-

freshing to have a friend drop in on us?" He answers, "Yes, or Esau, even an enemy." I don't know that there is much illustration in this little phenomenon, except as to illustrate the wear and tear of the materiality in the mind while in bodily compass. Every speaker and actor knows that there is an electric communication between him and the audience, and among the audience, that tells him infallibly whether they are all in rapport or not. You know it is almost impossible to enjoy a good play or a good speech in a small audience. That is because there is less aggregate volume of soul to act and react upon the individual soul. The greater enthusiasm of a large crowd over a small one, is proverbial; sometimes where the mass is large, its volume transcends all judgment and carries the strongest intellects away into automatic demonstrations. This is illustrated in religious and political excitements, in war, public fears, prejudices and fashions. This mental infection could not probably occur if individual minds were mere abstract ideas or consciousness. Social influences are substantial infections of mind like the infection of disease.

Then again in business the following mysterious fact has been noted: One man will make a business, compel custom, increase his power of attraction over the public, get rich and the most acute observer cannot tell how he does it, while another man every way his superior in intelligence, character, energy, capital and social standing, will utterly fail. The difference lies in the active soul dynamic force that is used as an unseen energy.

Here is another thing that happens right before our eyes. That human sympathy is united to attraction and gravitation similar to that of gross matter and mental phenomenon is physical phenomenon. It is shown in our tendency to group about a centre. In the real of the physical universe attraction and gravitation form everything into spheres like the world, planets, the sun, the raindrops, the shot falling in a shot-tower, etc. So masses of people large or small, incline to a centre equidistant. We speak of the family "circle," not the family square or family parallelogram. So cities have a circular form as far as possible, not alone for convenience as regards distance, but from sympathy and attraction—not moral attraction, but material attraction. The will power in the stronger personalities sometimes overcomes that.

It has always been a principle in courts of law that witnesses must be in the presence of judge and jury, if possible, not merely to state facts; they could do that on paper, from a distance; but the listeners get some impression from the soul of the witness besides his words, and can tell often how much to believe him, or whether to believe him at all.

Then in the world of art we see the aura painted about the heads of the saints; we see guardian angels flying over and behind young maidens. We hear often when a strong man dies, strong in either domestic, social or business circle or in the state that his "spirit is with us," not only that we have a memory of him and of his requirements, but that we are compelled by an unseen power objective to us to continue his plans. "John Brown's body lies mouldering in the grave, but his soul goes marching along." What is meant by that? Is it his soul actually marching, or our souls doing the marching in conformity with his memory? In these expressions, has human nature been using mere figures of speech? Are departed souls a real force in human life, suffusing our souls, giving impulses, the origin of which we know not?

Then again in the concurrence of human thought and mutual understanding, it is well known that language bears no considerable relation to thought; words are but poor barbaric symbols; the real mutual understanding comes from the actual contact of mind with mind by means of substantial rays. Lord Bacon said, "It certainly is agreeable to reason, to believe that there are some slight effluxions from spirit to spirit, where men are in each other's presence the same as from body to body."

This law is illustrated in domestic life. The man, the natural head of the household, who maintains his centrality of character and keeps himself level, becomes the absolute master, for well or for woe, of his wife and children. They cleave unto him; they are automatic in their conduct. The old laws recognizing this power, will not allow a wife to testify either for or against her husband. The head of a family has a fearful moral responsibility, a double duty, not only to control according to right and intelligence, but to keep from destroying the individualities of his family and from weakening their characters by absorption of their force into his. The wife and the children should be allowed free, untrammelled, unawakened growth. Look at the enthralment of the stronger person in a case of love or even where there is no love. How many a woman has gone with heavy heart, faltering steps and revolting judgment to the matrimonial altar under a dreadful enthralment which has denied the strong will of a third person to break.

Adopting this philosophy that the soul is a substance, you will find that it will grow upon you and will increasingly explain to you the secret laws of society, your rights and duties, will enable you day by day to strengthen your will and will open to you wondrous fields of perception.

It opens to us the realms of spirituality

Continued on Right Page.

LIFE WITH THE SPIRITS.

By Ex-Clericus.

[Continued from last Number.]

RESULTS AND EXPERIENCES.

One great good that came of my work at Harmony Hall was the formation of many a pleasant and valuable acquaintanceship, both between myself and my visitors; also between the visitors themselves. A comparison of experiences, and an exchange of views naturally followed such acquaintanceship, which could hardly fail of being mutually beneficial.

But I had my trials, as well as my enjoyments in my position. The constant overuse of my mental and vocal powers from the necessity of so much conversation with the constant succession of visitors, was a burden of no small weight for one of my imperfect health. To such an extremity was I driven in this respect, that I was finally compelled, in self-defense, to put up a notice requesting to be spared from all unnecessary talking.

I was also seriously annoyed by the occasional visits of narrow-minded and fanatical persons, generally more or less mediumistic, but under the control of spirits of a grade similar to their own. One instance of this kind I remember with especial vividness, as having caused me unusual annoyance and inconvenience; and also from the singular and successful method I took to free myself from the difficulty.

The claim of this unbalanced medium was no less than that he was the medium of Jesus Christ himself, and he seemed to be especially lifted up in his claim by a distinct personal resemblance to a certain commonly received portrait of Jesus, by an old artist, and also because he (the medium) "had not where to lay his head," he being, in reality, constantly prone to intrude himself upon the patience and hospitality of others. Thus he became a general nuisance to Spiritualists, and to myself especially as being helplessly exposed to his intrusions. And here was one instance in which I experienced the advantage of having the room wholly under my own control as I made a successful use of this fact to rid myself of my unwelcome burden.

I determined, however, to rely mainly upon an appeal to his reason; I therefore, in as kindly a manner as possible, reminded him of the fact that I had fitted up the hall wholly at my own expense, and that I was obliged to stay there to take care of it; that I was extremely sensitive to the spheres of others, and that for some reason, his was disturbing to me. It might be that this was because of his more elevated spirit surroundings, or it might be otherwise; I would not take it upon me to decide, but would frankly appeal to him whether, under the circumstances, it would not be right for him hereafter to remain away from my hall. I know not whether I was especially impressed in so skillfully adopting my appeal to the man's peculiar condition, but at all events, it was effectual in inducing him permanently to leave, and that, too, with perfect good nature and kindness.

OUR EVENING MEETINGS.

These constituted an important part of my Harmony Hall enterprise. On one evening of each week we had a conference meeting for the discussion of important topics connected with the new faith. These meetings were carried on mostly by persons in the mortal body, the mediums, as a general thing, not being especially influenced to take part in them. But on the two other evenings the unseen company through their mediumistic agents, were the active movers in what was said and done. Occasionally, however, we had a gathering at which both those in and out of the mortal body were active participants, conversing freely together even as if all were still in the physical form. These, to my mind, were the most interesting and useful of all; as then the somewhat arbitrary division into "spirits" and "mortals" was, in a good degree overlooked, and all were regarded as spirits or human intelligences, as indeed they are, whether in or out of the fleshly body. The need of mediums was of course recognized and supplied on occasions of this kind.

SPIRIT DRAMATICS.

On some of these evenings—mainly under the control of our invisible company—the exercises assumed the form of a regular dramatic representation, carried on with great spirit and success, through perhaps from three to five or six mediums at a time. On one occasion, I remember that there were eight of these on the floor under influence at the same time. These exercises, although apparently extemporaneous on the part of spirits, often possessed a moral point and power seldom equalled in the pulpit; whilst in interest, they were scarcely inferior to some of the best of our popular theatricals. It is true that, in many of our representations, much of the interest arose from their just and successful satire upon the formalistic religion and deformed theology of the so-called christian church. It was indeed a very neat and effective way of unmasking the Phariseism, and exposing the false teachings of our own day; and some of our modern priests and deacons were treated rather irreverently on these occasions. And to a large class of the community, doubtless this feature of our spirit-performances would be but another proof that Spiritualism "is all the work of the devil." But to another class, the truthfulness of the representations could not but be clearly recognized, and also the appropriateness of the methods employed.

This form of manifestations seemed to afford a striking test of the genuineness of the claim advanced, since it was unreasonable to suppose that a company of mediums, coming together thus, accidentally as it were, and sometimes entire strangers to each other, should of themselves get up and carry through dramatic exercises of so successful a character. And this consideration added additional force, when the fact is gained that it sometimes happened that a medium coming into the room after the performance was well under way, has been promptly entranced and made to fall naturally into his appropriate part. A case of this kind was as follows:

One of our most important mediums was a young man employed in a store in East Boston, his engagements being such that it was often quite difficult for him to get away in time to be on hand at my hall before the door was closed for the evening, to prevent disturbing interruptions. However, he was so interested and so urged on by his spirit control, that he generally managed to get there in time. But one evening, he being absent at my time for closing the door, after quite a promising dramatic piece was fairly under way, I heard rapid footsteps ascending the stairway, and then a thundering knock at the door, threatening almost to break it open. On going to see what this extraordinary proceeding meant, I encount-

ered my medium-friend, with eyes shut, in his usual deep spirit condition, who rushed by me through the half-open door, and immediately took a position upon the floor and assumed an appropriate part in the piece which was successfully carried through to the end, in the course of which there was a distinct allusion to what had transpired whilst this medium must have been at some considerable distance from us on his way to the hall.

On questioning him, he said that he had lost consciousness whilst ascending the stairs, and did not recover it until the close of the play. Hence it must have been his spirit guides who threw him against the door so forcibly and effectually.

PRIVATE CIRCLES.

Occasionally, I would invite a few harmonious friends to meet with me in a part of the hall fitted up for my private use, where we held some very interesting circles at which some striking incidents occurred illustrating the reality and availability of our mediumistic methods of communicating with the unseen world. On one of these occasions there were four of us present, two of whom were mediums of the trance and spirit-entranced order. Both of these were soon thrown into the mediumistic condition and remained so for about an hour, continuing all the while in almost perfect silence so far as the external life was concerned, the other person and myself sitting quietly by watching the wonderful manifestations of interest as seen in the expressive looks and features of the mediums, while in their elevated condition. Only a very few instances was the silence broken by them and by ejaculations of joyful surprise as some new scene of supernatural beauty would open upon their spirit vision.

On coming out of their condition, what had occurred was soon made known to us; these two mediums had been making an excursion together in the realms of spirit-life, the one who was the most highly advanced mediumistically, having acted as the guide and helper of the other. And so when they were at length fairly back into the normal condition, they had a long conversation in our hearing about the wonders they had witnessed during their journey in the spirit-land. It was much the same and almost as real to them, as if they had been on an earthly journey together, and were mutually rehearsing their adventures to friends on their return.

I also frequently attended private circles outside of my own rooms, some of which were of special interest. I remember more particularly those that were held at Dr. A. B. Child's dental rooms, and those at the house of Bella Marsh, who then kept the Spiritualist Reform Book-store of Boston. At the former of these, attended regularly, among other mediums, Mrs. J. H. Conant, who afterwards became so well known as the medium of the Banner of Light Circles. But at this time she was in the developing stage of mediumship, and when under the powerful influence of her Indian control, she presented the most perfect representation of the Indian manners that I have ever witnessed through mediumistic agency.

The circles at Mr. Marsh's were of an especially home and affectional character, Mrs. Marsh being herself an excellent medium for this kind of communication. But sometimes, when conditions favored it, and other important mediums were present, the exercises took a different turn—sometimes very much in the direction of those I have described as being held in my hall. Here, indeed, on one occasion, I witnessed a special novelty in the spirit-drama, an entire piece, comprising some five or six characters, having been carried on with much point and power through a single medium, a young man by the name of Rice, in whose words and actions, the different personifications could be easily and perfectly recognized.

To be Continued.

Death of Mrs. Ella Eldridge.

BY SAMUEL WATSON, D. D.

To the Editor of the Religio-Philosophical Journal:

Another one of my loved children has passed over the river of life, and entered the beautiful land beyond. My daughter, Ella, wife of Mr. Rolfe Eldridge, who resided near Augusta, Ark., took her exit on the morning of the 17th ult., aged 27 years. She had been with us here over two months under medical treatment, and left us only two weeks previous to her departure for the better land.

Her mother communicated with us freely in regard to her condition. I will give a short extract from one of her communications:

"You are not mistaken when you think that another link will be long be taken from your chain, which has often been severed. Nature is wasting away and the mortal will soon put on the immortal. . . . Ella will soon be called to surrender all that is dear to her, and then I shall enjoy what has belonged to others, and though called to her happy home, she will only be absent in body. Don't grieve, Samuel. God and angel friends will aid those she leaves behind to love for, bless and protect them. Don't grieve, I say. I fear you will. You will see that it is best that she should not too long, and don't be selfish and wish her to remain. I am here, nearly all the time."

After she left for her home, she again wrote as follows:

"Samuel, your sad and gloomy mood of mind will soon pass off, for the cause will be removed, and the crisis reached, and then your religion and philosophy will surmount the burden produced. Your sadness now is in contemplation, and your mind naturally turns to, and dwells on, future prospects, whether pleasant and agreeable, or otherwise. But when the exit of the spirit has taken place and the loved form lost from view, then your thoughts and feelings will be changed. You must not allow yourself to dwell upon them too much. You should know that our dear child will be so much better off. I am there most of the time; can't stay away. I must bless and comfort my dear child. Oh, Samuel, I do love my children, and feel that ere long I shall embrace all but one. Alena will be the only and last link of the chain we formed on earth. I have them all with me. This spirit-world is a heaven to me. You are naturally and spiritually drawn to it. Time moves on, but earth has nothing to cease my stay, only to perform missions of mercy and love. I must go now. I have said all I can. Nature is wasting rapidly."

MOLLIE.

On my return home she wrote as follows: "Samuel, you will not think me selfish when I say that I am glad, yes, happy that our darling child has left you and come to me. I see that in her transition she has been relieved of a vast amount of suffering, which she had always dreaded and prayed would not be her sad experience. This we know, and with the power of our dear

heavenly Father, who is too wise to err, effected this through her ministering loved ones. You do right not to grieve, but with perfect resignation surrender her to us. She is weak and is still disposed to linger near those she loves and who feel their sad bereavement. She knows her little ones that Rolfe feels the vacuum now cannot be filled with an earthly form, but she is still near him. She is devoted to you all, and in the separation her love is still the same, and with that feeling she is endeavoring to soothe and heal the wound which has so recently been pierced. She is happy. Her brother and mamma were first to meet her, and convey her to her place, and we have been her companions in spirit-life. She will ere long ascend to her place, and earth will in one sense vanish from her view as she realizes her immortality and sees what she has to do here. I want you all to be cheerful and remember you have much to expect in this life."

"Her prayer was answered because we saw that it was for the best. We cannot check the ravages of the disease, nor check its power, but nature often effects an answer to our petitions. We often control in such a way as to come in conflict with the laws of nature, hence we think we see an answer to our prayers with us. Though you feel lonely without her, your loss is her gain."

In answer to the question, "Who was present," she wrote:

"It would be difficult to say who was present in the room. Her eyes beheld untold beauty, and though her form was on her couch wasting away, her spirit was in a bright and happy land. Many of her family were there. Bette, Allen, Sammy (little darling), and her grandpa's Emma were present; Johnny also. Ah, dear husband, this was a happy time."

MOLLIE.

I went over soon after she left and found on my arrival at her home that she was no better, yet not suffering at any time. The next day she told me she had prayed that she might die while I was over there. I talked freely with her. Her mental sky was perfectly clear, and her prospects bright and joyous in regard to the change awaiting her. The next morning about 4 o'clock, she sweetly fell asleep without a struggle, to awake and meet her mother, brothers and sisters, who were waiting to welcome her to that bright world into which she had been looking with her spirit vision.

One week after this she appears in our home circle, and through Mrs. Hawks writes, after the guide says, "A new-born spirit is present; let your souls rejoice."

"I am so happy, I thank God, it is true. Tell dear Lena that I have listened to her prayer, and tried every day and hour to pray for her presence. Say to her, 'Yes, we have heard from Ella, and she is with the loved ones.' Bessie is holding me up, showing me how to come, and use Mrs. Hawks. God bless her. She is good and kind. When you get here, you will say, 'God bless all good mediums.' Dear mother, you have been so good and kind to me. I have told mamma all about you, and what a kind, good wife you are to papa. I have seen dear little Sammy, and he is a perfect beauty, a splendid boy, sings like an angel. I love you, Mamma, and I talk of you all, and Mr. Thompson was like a brother to me. Tell papa the Lord answered my prayer. I am coming again soon. Give my love to Mrs. Anderson and my dear little sister and brother. Their sister Ella is not dead. Kiss the baby for me. My children, dear creatures, how I love them. I am near them every hour. My husband will find comfort soon. We are all trying to help him. I am tired, I must lie down."

ELLA.

It is thus our heaven-born philosophy lifts the veil between the two worlds. Oh! how glorious it is to know there is no death, but a birth to a higher life, and sweet communion with those who have gone before, and who tell us of their blissful abode. My heart is too full for utterance, and I will only give a quotation from the angels: "Glory to God in the highest; on earth, peace and good will to men."

THE KEY FOUND!

The Rev. Thomas Mitchell's Attack on Spiritualism.

THIS POSITION REVIEWED BY HUDSON TUTTLE.

Of the many attempts to account for the perplexing phenomena of Spiritualism, and there have been many during the last thirty years, none have been marked with such utter ignorance, not only of the subject discussed, but of general knowledge; none with more bigotry, intolerance and venom, than this incubation of the Rev. Thomas Mitchell. The publishers, in order to make the task of the reviewer easy, have inserted a slip lauding the work and setting forth its claims, but we do not propose to fall into the trap thus artfully set, as we notice many of our contemporaries have done, and publish the same as our opinion. The Rev. Mitchell is a "Stalwart." He runs neck or nothing, and is easily out of time. He should have lived two hundred years ago, when he would have enjoyed medium-hanging and burning, and taken delight in torturing those who held to such a demoniac belief.

In the beginning, he shows from the Bible that mediumship is the same as witchcraft; it is a "case of unclean birds," wherein is contained the "Evolutionists in science, Unitarians and Universalists in religion; in skepticism, Atheists, Pantheists, Deists and Infidels of every grade and degree; and all thus unrestrained infamy and blasphemy is called 'The Progressive Liberalism of the Nineteenth Century.' Now, if God held the sinners of ancient familiar Spiritualism to be, as we have seen, not fit to live in the world to come, in what esteem must he hold 'modern familiar Spiritualism'—both those who have the familiar spirit and use it for such a purpose, and those who consult it?" It is certainly well for these Spiritualists that the Rev. Mitchell is not allowed to assert by law how God "holds" them, or the morrow's sun would rise on an *auto de fe*. This Christ-like man remarks: "If the death penalty, even by stoning, was inflicted upon those who had familiar spirits, and those who consulted them, in ancient times, we would like to know upon what principle the modern familiar Spiritualists can be considered less guilty?" Here in the waning years of the nineteenth century, is a preacher, so steeped in bigotry, so besotted with superstition, so utterly benighted with ignorance, so lamentably organized by nature, that he would turn back the hands on the face of

time, three hundred years, and laugh at the dying agonies of heretics writhing beneath the most cruel torture. Not being able to do that, he vents his venom, in the most contemptible misstatements, and seeks in his weak way to brand the heretic with social infamy.

What is the awful crime of Spiritualists? Why, it is the belief that "a man is alive when he is dead, and when his lungs are decomposed; that he thinks when the brain is thus destroyed; that he lives without nourishment, walks without legs, flies without wings, talks without organs of speech, but uses the living organs of others, but cannot use his own, simply because he has once vacated them."

The reverend Mitchell cannot comprehend a spiritual existence separate from the physical body. He believes in the resurrection of that body on the judgment day, and hence for a man to be "alive when he is dead," is a foolish belief, and he who receives it, ought to be "stoned!" Oh! Rejection! Oh! Superstition! how weak the strongest are in this fold! In order to sustain himself, he rehearses the doctrine of the materialistic school, which he in the beginning condemns in unmeasured terms, and brings such men as Tyndall and the great Dr. Hammond, to prove that mind is the product of organization, and that "the brain and senses evolve mind." This is the exact position of Buchner, Vogt, and the leading materialists. There is no spirit, all matter and its laws. How does he prove mind dependent on the body by the following remarkable assertion?

"It is said that Charlotte Corday blushed after her head was cut off, because the executioner slapped her in the face; and it is reported, that at a recent execution in Paris, the executed criminal opened his eyes after he had been decapitated." The most carefully conducted experiments show both the above instances to be absolutely impossible.

Having thus disposed of the spirit, and proved mind a result of matter, the author is ready to grapple with the phenomena of Spiritualism. He does so by carefully reading Home's "Lights and Shadows." Emma Hardinge's "History of Modern American Spiritualism," and then with a dishonesty worthy of a cause which pronounced it "right to lie for Christ's sake," details all the exposures, all the delusions, there mentioned, and suppressing everything brought on the other side! Of course he makes a bad showing, and his case is a good one until the other side is told.

The reader then comes to a dissertation on electricity, and as he reads, he wonders what connection the various theories regarding the nature and sources of electricity, minute descriptions of the telegraph, telephone, phonograph, and type-setting machine, carefully collected from the newspapers, can have to do with Spiritualism! Suddenly he is enlightened. The moving of objects is the work of electricity! The reverend gentleman has been preparing the way for a grand coup de grace. Here it is: "A medium is one whose whole mental, electric force, by which she (it cannot be he) performs volition in an assembly, has passed from her mind and will to some one else in the company, who therefore controls it, either consciously or unconsciously."

The concentration of all the minds present now becomes fixed upon the medium, and the table to be moved. No sooner is this done than the electric agency of all the minds present becomes agitated and put in motion, acting by expectation on the mind of the medium. . . . By this electric force the air above and around the table becomes so electrified that its presence is neutralized, or balanced, counteracting the specific gravity of the table, consequently requiring but the slightest degree of force to suspend or move it in any direction, as well as to compel it to perform intelligent motion. The fact that the table is compelled to perform intelligent motion, has its explanation in the other fact, that the electrical mental agency by which the medium performed her own locomotion, has passed from her to the table."

This is the theory, and only a theory. If the moving of a table is performed by electricity, nothing is more self-evident than that its presence would be vindicated by the electrometer, an instrument for that purpose, and so delicate that the electrical state of a feather would instantly be declared. What is the fact, when the electrometer is brought over or under the moving table, or in close contact with the medium? It shows not the slightest electrical disturbance! This is the evidence of many distinguished scientists, and I have many times tested the same with like results. The theory is destroyed by the test which ought to have been made at first.

The reverend author admits "slate writing," but says it cannot be of spiritual origin, for if a double slate be used, and the writing is done, the spirit to go between the two slates "could not have been larger than a medium-sized fly, and yet this insignificant being possessed the physical power to take a piece of rock larger than itself and write an intelligent communication!" How, then, is it done? Why, with perfect ease. "The mental electric force of the medium seizes the pencil (between the slates) and writes the facts upon the slate, according to the philosophic and scientific principles already explained." By the latter we suppose he refers to his theory of table-moving, though we did suppose "science" meant knowledge of facts, and philosophy, reasoning therefrom, and neither here nor there has he given either facts or reason, but barefaced assertion propped by barefaced assertion.

Mr. D. D. Home has innocently brought together in his "Shadows" the facts the reverend gentleman most relies on as damaging, and it would seem his reading has been almost exclusively confined to that book and Mr. Kiddle's. The latter comes in for a large share of abuse, and is regarded as being imposed on by "his own ghost."

I have wrongly accused the Reverend Mitchell of dealing only in assertion, and never corroborating with facts. In one instance I am wrong. In order to show the power of "magnetism" to move a table, he introduces the wonderful feat of "a woman suspended in the air." He regards "animal magnetism" and "mineral magnetism" as identical, and if his fact means anything, supposes electricity and magnetism to be the same. This fact is too rich in suggestions not to quote in full, as it shows the critical ability of this modern Goliath, in discriminating the true from the false. "The astonishing power of mental magnetism, not only to move and suspend inanimate objects, but human beings, is now exhibited by Prof. Phillon. Mrs. Emma Phillon, his wife, is made to sleep horizontally in midair, five feet from the floor, her head resting upon her arm and her arm upon the top of a rod about one and a half inches in diameter, the lower end of which rests in a hole in the floor. She takes her stand upon a stool between two such rods as the ones described, upon the top of which her elbows rest. She is then magnetized to sleep by her husband which occupies about five min-

utes. The stool is then removed from under her feet, leaving a space between them and the floor of about one foot. One of the rods is then removed and the arm placed by her side, and she hangs perpendicularly in the air. She is then moved to a horizontal position by her husband, her arm still resting upon the top of the alid rod with her head reclining on it. She thus hangs suspended upon her side, with her face turned toward the audience, in quiet sleep, of which she knows nothing. . . . The lady weighs about one hundred and thirty pounds, and while thus suspended in the air, attraction of gravitation is completely overcome. Were the rod upon which her head rests fastened into a scale, she would not probably weigh twenty pounds. Indeed both rods have been removed, and she left hanging in the air without touching an object—in which case of course she would weigh nothing."

Here is an author, boasting of "science and philosophy," and remarkable for his skepticism, writing a book, as he says, for the sole object "to save, if possible, the uninitiated from the ruinous meshes which disqualify them from answering the purpose of their being both in time and eternity," putting forth a theory, and supporting it by a fact which he evidently regards of great value by the manner he presents it; yet this "fact" is a juggler's trick. Had he taken the trouble to look into a little book lately published, "Modern Magic," he would have found this "fact" with a complete explanation how the "lady" was "suspended," and that the "magnetizing" was only a pretense to attract the attention of the audience. The lady was not magnetized, and so far from "knowing nothing," her senses were very alert. A more ridiculous position than this author here places himself in, would be difficult to imagine. He writes himself down as accepting a juggler's trick as an absolute reality, and proves his theory thereby.

Having shown his critical acumen, it would be charity to believe that he used the above "fact," knowing its falsity. We will instance the accuracy of his "science." Of the foregoing he says:

"The science of this phenomenon (he means phenomenon, but where there is so much at fault we cannot notice so slight a matter as this) we have already explained. Gravity consists in the attraction of the atmosphere to the earth and by it. This is called atmospheric pressure, which is fifteen pounds to the square inch. The bulk and density of the earth being so much greater than those of the atmosphere, gives all bodies on its surface this superior attractive force to the earth." P. 103.

Gravity is not the "attraction of the atmosphere," but the attraction of all bodies to the center of the earth, and the weight of the atmosphere is a measure of its attraction. The weight of bodies, according to this "scientist," is because of the difference between the bulk and density of the atmosphere and earth; he evidently thinks the pressure of the atmosphere on bodies gives them their weight, which he says is fifteen pounds to the square inch. If this were so, then a square inch of gold ought to weigh the same as a square inch of feather! He is thus utterly ignorant of the law of gravitation, with which every school boy is acquainted.

There never was a more ridiculous show of ignorance, here and there patched with a slim gloss of picked up "science," ridiculous were it not too pitiable.

I have given the book far greater space than its merits deserve, because it will be received by the class of readers for whom it was intended, who are ignorant as its author on the subject it treats, as having authority.

The publishers have done their part of the work well, and the most perplexing part of the whole affair is by what means such a house as S. R. Wells & Co., could be induced to place their imprint on the title page; a house priding itself on its progressive literature and scientific value of all its publications, can not expect other results than to lower itself in the estimation of all right minded people by issuing a work inaccurate in science, mistaking the great cause it attempts to overthrow; reviling and slandering the most thoughtful and self-sacrificing thinkers of the past and present, and showing the viper fang of intolerance on every page. Desperately excited is the Reverend Mitchell because spirit communications are so commonplace and inaccurate, those given to Mr. Kiddle in particular, yet we have never met with communications more commonplace, more inaccurate, more pretentious than the pages of "Ghostland," and the ignorance and want of culture revealed by the bungling sentences, cobbled into shape without reference to taste or grammar, yet filled with arrogance and conceit, have no parallel in spirit literature.

The sooner the publishers withdraw this book from their catalogue and cease advertising it, the better will be their standing with the great and thinking class which has for these many years given them support.

A Minnesota Ghost.

[Elk River Star, Sherburn County, Minn., Jan. 22nd.]

The usually lively town of Lavonia has a genuine ghost story:

"Mrs. Geo. Robinson died suddenly, her death causing considerable comment at that time. Before leaving town, Robinson sold his house to a Dane named Peterson, who has since lived in it unmolested until one night last fall when he was awakened by something, and saw the figure of a woman in the apparent act of setting an imaginary table in the middle of the room. He called out and asked her what she was doing, supposing it was one of the neighbors, but received no answer, the ghost going on unconcerned with her work. He called to the figure several times, and was getting considerably alarmed when the apparition moved deliberately across the room, opened the door, gave an ear-splitting scream and disappeared. The man jumped from his bed and went to the door, but found it locked and no signs of any one having been in the house visible. The ghost has made its appearance in a similar manner on several occasions since, and came once in the middle of the day, performing the same antics and mysteriously disappearing."

Of course we don't vouch for any part of the above story, but simply print it as a matter of news, leaving people to form their own theories and conclusions regarding the strange proceedings.

Relaxation is a physical and moral necessity. Animals, even to the simplest and dumbest, have their games, their sports, their diversions. The toll-worm artisan, stooping and straining over his daily task, which taxes eye and brain and limb, ought to have opportunity and means for an hour or two of relaxation after that task is concluded. —Horace Greeley.

Key to Ghostism. Science and art unlock the Mysteries of the Spirit World. By Rev. Thomas Mitchell. Pp. 60. Price, 25 Cts. New York: S. R. Wells & Co., 155 N. 7th St. Chicago: For sale by Janssen, McHugh & Co., 317 and 319 State Street.

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Mock Medical Colleges.

It is not strange in this day, when a mania prevails to make the college diploma a standard of worth in the holder, and to exclude from a right to relieve suffering humanity those better fitted by nature to the work than many of the graduates of the schools of medicine, that an effort should be made to rob the gullible by establishing bogus schools and offering to sell diplomas which shall place them on a par with the noble fraternity of conspirators against the people's rights, who are engaged in procuring special laws to protect their trade.

But it is strange that followers of the meek and lowly Jesus, who healed by the laying on of hands, should not only abandon their faith in the Christ principle through which Jesus assured them if they believed in him, they should "lay hands upon the sick and they should recover," but should descend to the disreputable business of hawking about medical diplomas—thus "denying the God who brought them."

The Philadelphia Daily Record of March 28th, contained a full account of the despicable concern known under the triple title of Philadelphia Institute of Medicine and Surgery, Quaker City Business College of Arts and Sciences, and Penn Medical University. With these pompous and high sounding titles; the Rev. T. B. Miller, A. B., M. D., D. D., Rev. William B. Orvis, A. M., M. D., Rev. W. Major, M. D., and ex-Rev. T. B. Taylor, A. M., M. D., as four of the eight professors—Rev. T. B. Miller, Dean and Salesman for the faculty—were prepared to sell diplomas and manufacture doctors fully empowered to practice medicine and surgery on the shortest notice. Many of our readers will recognize a familiar name among the foregoing in that of T. B. Taylor, a tramping charlatan of whose company the Methodist Church was well rid, and who has added his worthless person as one more deadweight to Spiritualism. His silly attempt to steal some of Dr. Buchanan's anthropological thunder to add as his share of stock in this Methodist medical conspiracy, is in keeping with his general character. Adopting the expressive nomenclature of our Indian brothers, it might be well to give Taylor the name of The-Mock-Doctor-At-Large, and with the name give him authority to supervise the whole body of Dead-Beats-At-Large with power to collect a fund to keep them in broadcloth coats and silk hats; it might add strength to the scheme in some quarters to mildly assert that the project originated in the Spirit world and was under the supervision of a band of twelve illustrious dead-beat spirits with Captain Kidd as chief. In this way he would be relieved of the necessity of such grovelling work as earning a living by labor, or associating himself with grasping Methodist ministers to run a doctor factory; and thus the beauties of charity and harmony would be exemplified and the cause prospered.

The exposé was brought about by the city editor and reporter making an application for the degree, or for a certificate which would allow them at once to commence the practice of medicine. This the Rev. Dean, Miller, explained to them was easily done. After a lecture of five minutes, showing them how easy it was to write a prescription, they readily became persuaded to become physicians and entered into negotiations to that effect. The result of their shrewdly put interrogatories brought to light the interior working of the establishment, revealing its unblushing ministerial frauds stripped of their masks.

The reporter paid twenty-five dollars down, which was to entitle him to two courses of lectures and a "sheep skin," and the certificate of scholarship for two years was issued, and the names of Norris and Maynard, two of the Daily Recorder's staff, were placed in the list of students for the course just expired. The balance of the fee—seventy-five dollars—to be paid when the diploma was issued. But still Norris was not happy. He desired something which would

give him authority to enter upon practice at once. Rev. T. B. Miller, A. B., D. D., M. D., D. D., tried to assure them the certificate of scholarship would, as it would show their "connection with the Institute, and is all that is necessary for you to have to proceed with a case at once."

After some further discussion, however, in which the doctor was reminded that this would not permit him to practice medicine, and on being requested to give the applicant a certificate stating just what was meant and what was promised, Rev. Mr. T. B. Miller, A. B., D. D., A. M., finally wrote out the following:

"This is to certify that the bearer, Mr. John Norris, in lieu of taking out tickets and entering the Philadelphia University of Medicine and Surgery, under the direct supervision of the Dean, is entitled to practice medicine from this date."

T. B. MILLER, Dean, Philadelphia University of Medicine and Surgery, February 27, 1880.

A complete set of tickets to the lectures dated Oct. 6th, 1879, were then furnished the student (?) and he was sent forth with authority to practice medicine and surgery.

THE FACULTY.

The faculty of eight comprised three ministers of the Gospel—Miller, Major and Orvis; two dead-beat elevated to professorships, and three whose pedigrees have not been traced:

T. B. Miller, A. B., M. D., Professor of Obstetrics and Diseases of Women and Children, No. 64 West Lehigh avenue, Philadelphia.
 William Hargrave, M. D., Professor of Theory and Practice, Tenth and Millin streets, Philadelphia.
 William B. Orvis, A. M., M. D., Professor of Materia Medica and Therapeutics, 535 1/2 Atlantic street, West Philadelphia.
 E. K. Wooster, M. D., Professor of Anatomy and Histology.

John Kaye, M. D., Professor of Chemistry and Toxicology, Seiler's Store, Chester County, Pa.
 William Hargrave, M. D., Professor of Physiology and Hygiene, Tenth and Millin streets, Philadelphia.
 William Hargrave, M. D., Professor of Surgery, 1844 Canal street, Philadelphia.
 T. B. Miller, A. B., M. D., Professor of Clinical Practice and Surgery.

E. K. Wooster, M. D., Demonstrator of Anatomy, W. Major, M. D., Adjunct Professor of Physiology, 4025 Fenton Avenue, West Philadelphia.

Professor T. B. Taylor, M. D., Lecturer upon Anthropology, 1115 Vine street, Philadelphia.

T. B. Miller, A. B., M. D., Dean of the Faculty, 20 North Tenth street, Philadelphia.

Comment seems unnecessary. Villainy in one direction develops it in another. The attempt of medical colleges, which claim to be "regular," to set up College Trade Union against all improved methods of cure, betrays fraudulent institutions for the issuing of diplomas. The efforts of the professors and fledglings of those institutions, which have joined the trades union, to control the matter by forcing the enactment of laws which enable them to override the rights of the people to employ whom they desire, giving them power to denounce, fine and imprison those whom the angel world has commissioned to go forth and heal by the God given power of magnetism in the "laying on of hands," cannot fail to bring into activity the confidence swindlers, conceited quacks and blustering ignoramuses with which the ranks of the Doctors' Trade Union are filled.

If the people of the several States would be free from these exhibitions of fraud and villainy, they must rise en masse and demand of their several legislatures to repeal all laws giving special protection to any class of men or physicians, and the enactment of such as will give equal rights to all, making every person representing himself qualified in any department, responsible for the exercise of due skill in that department. In this way only can the people be protected. But when a standard of religion is set up before which all must bow; or a standard of medicine by which all must be killed or cured, and the priest becomes as infallible as the Pope, and the medical code as sacred as the Talmud of the Jews, there is nothing left for the people to do but to submit to the dictates of arbitrary, dogmatic and unscrupulous power. The worst villainy in the world is that which is cloaked under the guise of law; and every act which impairs the right of the masses to self government, or places the control of their interest in the hands of an interested few who assume superior merits, must be contested to the bitter end if we would enjoy the blessings of liberty or the pursuit of happiness.

Stebbins's Stand.

There is no counsellor in the ranks of Spiritualism better entitled to a hearing than Giles B. Stebbins; his life-long connection with the various reform movements, his many years of active service in the old anti-slavery movement and his personal acquaintance with the interior workings of the Spiritual movement give him an experience from which he has culled rich stores of wisdom; therefore, when he has advice to give, it should at least be carefully weighed and treated with due respect. On our sixth page will be found a letter from him to the Spiritualists of Michigan, his own State, in which he presents his views on a subject of deep importance, and one which is likely to be vigorously discussed at the approaching meeting at Battle Creek. We hope every Spiritualist who attends the convention will calmly and earnestly canvass the whole matter, and take such final action as shall in his best judgment be for the highest good of Spiritualism in Michigan.

Mr. Stainton-Moses carried unanimously, at the first council meeting of the British National Association, after the exposure of Mrs. Florence Cook-Corner, a resolution declaring that under no circumstances should a cabinet or any curtain or device for separating the medium from the circle, be used on the premises of the British National Association of Spiritualists, at any séance at which inquirers or strangers were admitted. This is a timely step and ought to have been taken before, but it by no means covers the whole ground, and further steps will be found necessary, both for the protection of the medium and those who think themselves *en fait* in spirit phenomena.

Editorial Notes of Travel Continued.

Arriving in Philadelphia on the evening of Thursday the 12th ult., and declining proffers of private entertainment, in order that we might be more conveniently located for those who desired to call upon us, we quartered at the Continental. This house may pass for first-class when there are none better, but it would not be called such in Chicago or New York; equaling our best hotels only in the matter of charges. Mr. Augustus Sala thought the Continental very fine, but he was evidently under the psychological influence of the gracious landlord, who so nearly exhausted himself in trying to rig him up in a dress suit that he might dine with Gen. Grant; and then, too, Sala had not been in Chicago at that time, and was of course excusable. On Friday morning early our friends began to call, and we were kept very busy with them during the entire day. Col. Kilgore was among the first, and we are indebted to him for valuable suggestions and various courtesies. His wife is known to all interested in the Woman's Rights' Movement. Some years ago she, being well qualified as a lawyer, petitioned the courts of Pennsylvania for admission to practice as an attorney at law, but the request was not granted on account of her sex. In the spring of 1879 she offered a similar petition to the legislature, citing the fact that Pennsylvania was behind many other States in this respect, and making the pertinent inquiry, "Shall the Keystone State be the last to do justice by her women citizens?"

The good honest face of Bro. John A. Hoover also beamed upon us for a short time. Mr. and Mrs. H. B. Champion spent several hours with us. We found them very delightful people, true Spiritualists in every sense of the word. As the president of the First Society, Mr. Champion is doing effective work; we heard only words of praise and commendation for his untiring efforts. He unites in himself just the qualities needed for the position. With good medial powers, marked executive ability, quickness of apprehension, and great decision, all harmoniously blending and rendered more effective by a wonderful compound of love and wisdom, he is assuredly the right man for the work the Spirit-world has delegated him to do. The history of his return from California to Philadelphia points irresistibly to the conclusion that a task had to be done in Philadelphia for the execution of which wise spirits saw he was the best instrument they could call to their assistance; overshadowed by these spirit-helpers and assisted by an able body of co-workers, he is building up a strong, stable and harmonious society of intelligent Spiritualists and Inquirers.

Maria M. King is well and favorably known to Spiritualists; as a medium for inspirational speaking and writing, she has few equals in depth and profundity of thought and clearness of expression. The first volume of "Principles of Nature" has been some years before the public, attracting the attention and approval of many of the most scientific minds interested in the subject of Spiritualism, and her published lectures, pamphlets and contributions to the spiritual journals, having been read with profit by hundreds of thousands. Though we had corresponded with Mrs. King for many years, it had never been our good fortune to meet her, and we were delighted to receive a call from herself and husband, they having come in from their home at Hammon, N. J., to spend a few hours with us. Mrs. King informs us that the second and third volumes of "Principles of Nature" are now stereotyping, and the books will be ready for sale within a month; this will be welcome news to our readers who, no doubt, will avail themselves of the first opportunity to possess these valuable additions to our literature. From a cursory examination of the pages and tables of contents, we feel sure the books will attract great interest and add much to the already enviable reputation of the medium. With these books and the new ones soon to be published by Epes Sargent, Giles B. Stebbins and Stainton-Moses, we shall have something fresh and exceptionally important to offer students of Spiritualism. All of these books will be of a character much above the average and their early purchase and careful study is recommended. Mrs. King's health, which has been quite delicate for some years, is improving and she has some thought of again entering the lecture field. In all her work, Mrs. King is heartily and lovingly aided by her husband, who knows and realizes the value of the work given them to do, and it is most refreshing to see such unity of heart and purpose as is exhibited by this model couple.

Among the callers on Friday were Mr. Watford, Mr. Wood and Dr. Rhodes our occasional contributor and agent for the JOURNAL. Dr. Rhodes was unremitting in his attentions and placed us under many obligations by the assiduity with which he looked after our comfort and pleasure. He informs us that he is, under spirit direction, perfecting a number of remedies which will tend to revolutionize the practice of medicine. We earnestly pray his fondest hopes may be realized, not only for his sake but for the good of humanity at large, for though

"Physic can but mend our crazy state;
 Patch an old building, not a new create;"

yet even the old tenement should be preserved as long as possible, that the spirit may have time to obtain the earthly discipline and experience essential to its best unfoldment in the next stage of existence. In the evening we were greatly surprised

to receive a call from Prof. Milton Allen, whom we had come to know and prize for his beautiful spirit and cultured mind while a resident of Chicago. With his good wife, who has long been a medium and worker in the cause, he is now living in Philadelphia, his home in years past. Bro. Allen should be more widely known to the Spiritualist public, but his quiet retiring manners tend to keep him in the background, and he needs appreciative and sympathetic friends to push him on to the platform. Though not a magnetic or eloquent speaker, he is earnest and interesting, possessing a deeply spiritual and religious nature, and strong well settled convictions.

Go where we may around the world and we can not escape the Pilgrim, and would not if we could; either he has been before us and left a healthful impress on the people, or he drops in on us *in propria persona* filling our apartments with his peaceful influences; thus in obedience to the inevitable Dr. Peabbles delighted us with an early call on Saturday morning and showed us how with increasing years and constant toil, a man may grow lighter in spirit and heavier in flesh; it is no secret:

"He keeps his temper'd mind, serene and pure,
 And every passion aptly harmonized,
 Amid a jarring world;"

thus rendering himself always a welcome visitor. On Saturday evening we were tendered

A RECEPTION BY MR. AND MRS. H. B. CHAMPION.

at their residence on South 10th street. This afforded us an opportunity to meet many of the active Spiritualists of the city, of some of whom we had often heard, and all of whom we were glad to become acquainted with. Mrs. Champion did the honors with such happy effect as to inspire the company with a degree of ease and pleasure most marked; and in all our travels we have never passed a more enjoyable evening. Though Saturday night was not the most propitious time for such a gathering, yet the parlors were constantly filled and had all been present who sent regrets we are sure Mrs. Champion's wife would have been severely taxed to have taken care of them. A noticeable feature of the evening was the presence of a Universalist minister who had once been a Spiritualist lecturer, and a Spiritualist lecturer who once thought himself ordained of God to preach Simon pure theology from a Universalist pulpit, and who did it with a will until he advanced into the bright light of Spiritualism; the first was Rev. R. P. Ambler, whose name will be remembered by all old Spiritualists, and who is now pastor of a Universalist church in this city; the latter was the worthy pilgrim, Dr. Peabbles.

Once upon a time, some twenty-five years ago, Bro. Peabbles, then officiating as a Universalist clergyman, declined to allow Mr. Ambler, the Spiritualist lecturer, to speak in his sacred Universalist pulpit. What changes are woven in the woof of time! Among the numerous guests present were: Mr. Ed. S. Wheeler, Dr. J. M. Peabbles, Rev. R. P. and Mrs. Ambler, Col. D. Y. Kilgore, Mr. Robert Hare, Mr. W. W. Finn, Mr. W. Freeman, Mr. and Mrs. James Shumway, Mrs. Col. Kane, Mrs. Cannell, Mr. Parish, Mr. John A. Hoover, Mr. Evans, Mrs. Pike, Dr. J. H. Rhodes, Mrs. Beale and Miss Beale, Miss Whitcomb, Mrs. Doll and Miss Doll, Mr. and Mrs. Mayberry, Mr. Joseph Wood, Mrs. Joseph Johns, Mrs. Beckwith and others. During the evening Bro. Wheeler was entranced and gave a poem, and some interesting and appropriate remarks. Mr. Hare also gave us some thoughts which were uppermost in his heart, speaking in very feeling manner. Col. Kilgore, Mr. Champion and others, added words of encouragement.

Sunday morning Mr. Champion escorted us to the hall where the meetings are held; here we found some 600 people gathered to hear Dr. Peabbles, the lecturer of the day, who spoke in his usual spirited and felicitous style, and the audience, no doubt, felt amply repaid for coming out in a snow storm. The society is moving to raise funds to secure a meeting place of its own. Mr. Champion showed the desirability of accomplishing the undertaking, and the necessity of prompt action on the part of those interested. Being called upon by the chairman to speak, we added our word in support of the building project, saying among other things, in substance that:

A permanent home for the meetings would add immensely to the strength and permanency of the society, creating a sense of personal interest and ownership; furthermore, that with a suitable building affording a good lecture room and pleasant apartments for the lyceum and social and literary entertainments, under the auspices of members, attractions would be held out to the children and youth, who finding here everything now offered by the several church organizations, would come to feel a zest and satisfaction in helping on and identifying themselves with a Spiritualist society, similar to that exhibited by the young people connected by social ties with the churches. That the necessity of bringing young blood into our ranks, was imminent, in fact a matter of vital importance for no movement could ever have permanency or produce a marked influence upon the world that did not keep up its vitality by constant infusion of bright, fresh, young thought and energy. That the worn out energies of people past middle age, who had grown to feel more interest in the world to come than in this, could accomplish but little; that the lamentable absence of young people in our audiences, boded ill for our success, and that strenuous effort should be

made to increase their numbers, and one of the most effective means was the securing of a permanent, pleasant, comfortable place which all could look upon with pride and pleasure as their spiritual centre, within whose sacred precincts happy and profitable hours could be spent weekly, giving them here and now a foretaste of those spiritual joys so beautifully depicted of the world to come. That by invitation of the president of the society we should speak at some length in the evening, and would not longer detain them.

In the afternoon we took tea and spent several hours very delightfully with Mr. and Mrs. Champion, in whose spiritual experiences we were greatly interested. Mrs. Champion has been developed as a writing medium, and many of the essays thus written possess much merit, and have been widely published. Mrs. Champion, like Mrs. Nichols of Brooklyn, is of great assistance to her husband in his public work, and her refined, sensitive organization seems to evolve an aura of peace and harmony which makes of her home a heaven, as every home ought to be.

Despite the lowering sky and damp sidewalks, the hall was crowded in the evening many being obliged to stand. In our address we advanced many statements in harmony with the JOURNAL's policy, and which we, previous to entering the hall, had hardly expected would meet with general approval in a promiscuous audience in this city, yet the very points on which we were thus in doubt were received with evident indications of general assent. However, we were not surprised at this after surveying the audience before us, for we never saw a finer display of wellshaped heads and intelligent, earnest faces. It was an audience demanding that which appealed to the reason, and satisfied the intellect as well as the heart; an audience believing with Rev. M. J. Savage, that: "It is not the heart's business to lead the head, but the head's business to lead the heart." Bro. Peabbles followed us with graphic descriptions of numerous incidents which had come under his observation as a spiritual teacher, and which we always like to hear him relate, sounding as they do, fresh as when first told.

When we started from home we had marked out as among the rare treats we should enjoy, that of listening to two of our finest inspirational speakers, Mrs. Hyzer in Brooklyn, where she is a great favorite, and Mrs. Watson in Philadelphia, in the affections of whose people she is deeply enshrined. Mrs. Hyzer's illness caused disappointment in the first instance, and sickness in Mrs. Watson's family deprived us of the second. In addition to the 1st Society there are several others in Philadelphia, all of them said to be doing good work in their way, each reaching a class of minds that the others can not.

The limit of our time obliged us to leave Philadelphia, which had proved to us indeed a "City of Brotherly Love," on Monday morning. Want of space this week obliges us to defer until our next what we had designed to say of our Washington experience.

Pass Him Around.

I feel it a duty to briefly notice the exposure of one W. E. Steadman, "test medium." The evening of Feb. 6th, after my lecture at Mendon, Mich., I attended a séance at the house of M. F. Huson, given by this Steadman. I had never before seen the medium till that day. His home is at Gobler, Mich., but he came from Kalamazoo in company with the inspirational singer.

The séance was arranged; the room dark and all was quiet for about forty minutes, when the work began. While "Johnnie," the spirit (?), was out playing on an accordion, Mr. G. Osgood thought a little "light on spiritual things" would do no harm, so he struck a match, and lo! there stood a spirit from the Elysian shores in all his golden halo and angelic splendor. No! the same was W. E. Steadman, with only his night clothes on to protect him from the gaze of those heartless men and women. He rushed into the bedroom which was used as a cabinet, and locked the door, and when he got his pants on, he came out very much surprised. I am informed, on good authority, that he is a trickster. Truly, this night's performance was a fraud.

Mr. F. Huson and wife, W. L. Swan and wife, Mr. G. Osgood and wife, and several others whose names I have forgotten, will bear testimony to the above facts.

I hate hypocrisy and detect its devotees, or I would not write this, and have no other apology to offer. Let Steadman deny the above if he can.

G. H. GEEK.

Battle Creek, Mich., Feb. 27, 1880.
 Dr. Gear is himself a medium, and like all true and honest souls in the profession, desires to rid it of all that tends to debase. Let every medium set his face like flint against fraud, and soon there will be no class more honored and respected.

Dr. G. B. Clark, of London, gave us a call last week; he is on his way home, direct from Australia. The Doctor has been a constant traveler for some years, and wherever he goes, is always in search for everything bearing upon Spiritualism. He has spent considerable time in India, enjoying, he thinks, exceptional advantages of observation and traveling over twenty thousand miles in that country. He does not credit assertions frequently made by other travelers, that India is permeated with Spiritualism. He says that he has often seen the wonderful feats of wonder working, has studied the trick of making the tree grow, and is confident it is done by substitution, and that there is nothing of spirit agency about it, notwithstanding the assertions of some Spiritualists.

1992

Voices from the People.

AND INFORMATION ON VARIOUS
SUBJECTS PERTAINING TO THE
HARMONIAL PHILOSOPHY.

In Memoriam.

BY EMMA H. TUTTLE.

Anna, beloved wife of A. J. Champlin, died at her home in Antwerp, Ohio, Feb. 10th, 1880. The following offering is from one who knew her worth, and laments her as a martyr to the too unselfish injunction, "Do all for others."

Dear friend, your letter brought me in its folds
A bit of saddest faith, such as a friend
Are fashioned from; also a look of hair;
And all seemed wrapped about by unseen
clouds.

Before I read I felt the weeping power
Of some fresh sorrow, and the drip of tears
Seemed all around me—but I smiling said—
Why need a tear of hair awake such fears?

I mocked a moment at the subtle sense
By which I knew the message ere I read;
But, gazing nerve, I spread the page out,
And there it was! "Anna, my wife is dead."

"I send a fragment from her burial dress,
Worn, as she wished it, with a pure white rose
Upon the bosom, and about the wrists
Some little of flannel satin looped in bows."

And there I had the picture; white and pure,
As if some wandering angel, having lost
Her course, had struck the winter-land of earth
And perished in our midst, amidst my trust.

But as I looked a household, sore bereaved,
And countless friends drew reverently near;
They sobbed the dear words, "Mother, wife, be-
loved,"

And so I knew she was no stranger here.

Ah, she is whom I saw forgetting self,
To do for others all the busy day!
Happy, but pained, 'er from weariness,
I knew her light feet could not go away!

Her brave hands failed her at life's sunny noon,
Unclasping, nerveless, from love's tender hold.
She left her children and companions,
To meet alone earth's tempest-winds and cold.

Not as a stranger did her spirit go
To the world's kingdom, visited by few,
For God was good, and in her last, and hours
That wondrous, holy country broke in view.

She saw the home her mother had prepared,
And many vanished kindred gathered there,
And little children playing 'mong the flowers
In heavenly garden, sweet beyond compare.

Ah, blessed was the light in which she lived,
And beautiful the glory of her death!
She taught us noble precepts all her days,
And praised their sweetness with her dying breath.

"Each one at table on my burial day,"
And, methinks it was that one who walked in light
Up to the rainbow by celestial ways,
Should leave her vestal body wrapped in white.

Be brave, oh, little household, sore bereft,
You have such golden memories of her worth!
Think of the years in Heaven, by and by,
When ye have nobly lived your lives on earth.

Why Ireland and not Scotland?

Said a Scotchman to me to-day, "I came from a poor country than Ireland, but why did that there we have no famine, no suffering, and scarcely a beggar; while in Ireland they are starving and always begging?" These are questions that thousands are asking; and tens of thousands are thinking such things; and not uttering their least may be considered bigoted, prejudiced, or without sympathy.

If any one were to say that Ireland was a poor country, not capable of Irish people, it would be resented by the Irish people as an insult; and if it were said that the Irish were not able to take care of themselves, their blood would be up at once. If it is not the country or people, then what is it? Does some one reply that it is the laws, the landlord system? Then why do not the farmers in England suffer? Why do not the land cultivators in Scotland suffer? All over the world for charity to keep them from starving? Why is it that the people in the north of Ireland, the poorest part of that country, are not asking for help? Why do the people of the county of Connaught starve and not those of the county of Ulster? Why is it that the poorest of the county of Kerry, the poorest of the county of Limerick, the poorest of the county of Wick, are not asking for help?

It is a significant fact, which the Irish themselves cannot dispute, that the Protestant counties differ from the adjoining Roman Catholic counties as daylight from darkness; that while in the former there is peace, happiness, and prosperity, in the latter there is riot, wretchedness, and starvation. They all live on the same soil, breathe the same air, are of the same race, and under the same government. There is no difference in them but their religions, and what is caused by these religions. A traveler can determine the religion of a people by looking at their condition in life. He may pass through a country, entirely ignorant of its history, and without asking a question can tell the religion of its people; and probably no where in the world can this be done so easily as in Ireland. Every traveler in that country passing from a Catholic to a Protestant community observes the striking contrast between the idleness, squalor and wretchedness of the one, and the industry, prosperity and happiness of the other. And the same conditions are seen when passing from Protestant England to Roman Catholic Ireland, or from Germany to Italy, or Spain, or from the United States to Mexico. In the former countries the people are asked to ask for charity; in the latter they are notorious for their begging propensities.

These are great facts and the direct results of the two religions. The one is a religion of living, acting faith that goes on, leaving the things that are behind and leading its people up into a divine life and power that brings freedom, peace and the development of all their faculties and resources into a better life. The other is of a church that boasts it never changes, the religion that clings to the dead things of the past; one of outward forms and ceremonies, of mummies and the worship of dead men's bones, of idolatry and hypocrisy; a religion of show and seeming that binds its people to material things, and leads them to God, that enforces ignorance instead of diffusing light; that degrades and enslaves not only the bodies but the souls of its adherents; a religion that is opposed to the education of its masses, opposed to civilization; a religion whose hands have not lifted up but strikes down, a religion of gloomy fear and not one of liberty, light and love. It would not take much of a philosopher to tell from the study of these two religions what kind of people they would each produce. He would certainly conclude that the one would make a nation free and prosperous, and the other a race of slaves creeping through life before their masters, the priests, and crushed by hopeless poverty, even upon death. And the latter is the condition of the Roman Catholic part of Ireland to-day. The will not be free until the rule of the priests who do worse even than to enslave the bodies, in misleading the souls of men for this life and the life to come.

For many generations, or even centuries, Ireland has been under the domination of Rome, and her condition has been growing worse and worse. The Roman Church has never helped and can never serve her. In the words of an eloquent Irishman:

"No, it is not the British government, nor the landlords, nor the soil, nor the climate of Ireland, that have oppressed and cursed that gem of the sea; but her false and corrupt religion, that has been the bane of her prosperity and the real cause of all her woes. What Ireland needs is more enlightenment, more human ability, and a purer gospel."—*The Christian Advocate, Milwaukee.*

MICHIGAN STATE ASSOCIATION.

Shall It Have a Central and Unitive
Idea—Spiritualism?

To the Editor of the Religio-Philosophical Journal:

DEAR SIR:—I see that one of the topics of thought and discussion, in the best method of organization for Spiritualists and Free-thinkers, let me give frankly and freely my own views. Those for whom I have strong personal regard and friendship, and sometimes agree and sometimes disagree with me, on this as on other subjects; each can hold his own way, and say his own say, earnestly, yet with good feeling, and so we shall best reach toward wise methods.

In any practical reform—temperance, church-taxation, etc., I will join any one of whatever opinion on religious or political questions. We meet and work for a common purpose, and our views aside from that purpose, are not in question. A society of spiritualists must have some leading and central idea, and I am a Spiritualist, and wish the ideas and facts of Spiritualism to spread and be accepted; therefore I want societies with the teaching of Spiritualism as their leading and central work, and their inspiring purpose and object, taking in the wide advocacy of all true returns in the light of the spiritual philosophy.

The philosophy of Spiritualism recognizes the supremacy of mind over matter—the levitable and internal over the visible and external—goes to the inner life of man and of the universe, pays heed to the voice within, which says: "Thou shalt never die." The facts of spirit-presence and clairvoyance prove and demonstrate the fact being, the spiritual body, the immortal life of man, and make a rational psychology and a natural religion possible.

Materialism is the opposite of all this, and Spiritualism has no more bitter and reckless foe to-day than the leading scientists wedded to materialistic ideas and purely inductive methods; like the Lankester who persecuted Huxley in England, and the *Journal of Science* in New York, constantly misrepresenting us. Materialism recognizes no intelligent power outside of man on earth, while Spiritualism gladly recognizes the "sweet intelligence" of the higher life. Materialism makes thought, mind, will and emotion, only some line and transient results of the chemistry of digestion, and tells us that death is the end. Spiritualism sees man as an intelligent being, a body of organs, the soul body, and most really alive after the body dies. So, in every essential matter, they are antipodes. A society for educating the people in Spiritualism and materialism, sending out its missionaries, and circulating its journals and books, advocating both, is like a society which should educate people in the doctrine of eternal hell and the idea of unworldly action—but that is, would teach opposite and conflicting doctrines; the societies would pull both ways and so break apart and end.

To walk together and work together we must walk the same way, work to the same end, and in the light and inspiration of the same central, unitive and leading idea.

Logically, therefore—and in the spirit deeper than logic—let Spiritualists organize a Spiritualist Association, for the dissemination of their journals and books for its growth and extension, put it in the front, engrave and blazon it on their banners.

"Spiritualists and Inquirers" might be a name to include all not convinced, desirous for light, and ready for broad inquiry. Honest and competent materialists and "orthodox" people as well as Spiritualists should have liberty of question, criticism and speech, in due order, no sectarian or pharisaic feeling should be encouraged, but we should hold to our leading object, and get light or warning as best we could.

All this is simply wise consistency and method, but not any want of respect for liberty of opinion on the part of others. Mr. B. F. Underwood, for instance, a judge—not knowing his own ally—has been a materialist and a materialist. He takes his own way, asks and expects no special support from societies of Spiritualists, advocates his own views, says much that is worthy of note, and gives and gains respect for all honest opinions. So far, all well, but I should not care to read him out one week, and a Spiritualist the next, both sustained by one society to teach conflicting views and on the subject of the soul of life. What little time and means I have I earnestly wish to devote to the advocacy of Spiritualism, in its high and beautiful aspects, for it is the great need of our age, and as it lives materialism dies.

Our Michigan State Association of Spiritualists and Liberals does not have a single central idea, but includes the education of the people in Spiritualism and in Liberalism—which is practically doubt and materialism—leading elements, hence, inevitably, conflict, chill, perturbation and decay. Change it so, so that our unitive idea shall be, the spiritual idea and the way opens to harmony, warmth, unity, life, and a larger liberty than now. All this I say, not to impugn the aims or conduct of the officers of the Michigan State Association, but to show that good and true work it has done, but as the frank expression of earnest opinion. Always when persons have expressed dissatisfaction to me, I have said to them: "Go to the officers of the Association, and talk with them freely and fairly. Open counsel is better than faction."

Some may say that a State Society of Spiritualists would have few members and be of little use to our country in its present shape. I think it would have more life, but give me fewer and feel free to outward seeming under one white banner if need be. I want truth and light first, and so we shall conquer.

I shall feel that a great step in the right direction has been taken at our coming yearly meeting at Battle Creek in March, if the Michigan State Association can be changed into a *Spiritual Association*. Not expecting to be present, or to reach home before May, I write this open letter for what I strongly feel is the common good.

G. B. BRIDGINS,
130 East Capitol St., Washington, D. C.

"Prophetic Dream Vision."

To the Editor of the Religio-Philosophical Journal:
Having had my attention called to the communication of Dr. J. E. Bailey, I may add that a few weeks prior to the presidential election, in 1876, we had the pleasure of a short visit by the Doctor and his family, at Little Falls, N. Y., where he related to us his "dream vision," and we were speculating as to whether the result of the election would interpret the same. We are yet to learn, inasmuch as which of the nominees elected "dark day" since? Time will tell. History has already branded the man with the long pole over the deep, dark well.

I notice also in your issue last, the contribution of Prof. Cook on the "Recent German Experiments in Spiritualism," also what is said on "Interesting Experiments," over the signature of Dr. Samuel Webster, and the "Letter," by Prof. J. E. Bailey. How palpable the contrast! Dr. Webster and Prof. Cook's articles, viewed as a standard of literature, are respectively big-toned, calm and dignified, evincing diligent research, master strength, culture and refinement. While on the other hand, we find Prof. Cook laboring to produce an impression on his audience of "Lord Lindsay" Hammond says: "As to much danger, or bit errant was too light." And Prof. Cook thinks Zeller's "Cravat" was too light, or that the "Circulation in his brain, may have been disturbed." "Modern spirits peep and matter," etc. This is downright buffoonery! The Prof. should be advised to study "Kameck's Elements of Criticism." Will, indeed, it exhibits an ignorance born in profound ignorance of the subject which he attempts to discuss.

H. LIXX.

Little Falls, N. Y.

P. Thompson writes: Spiritualism in Saratoga seems waiting into newness of life. The lectures of Mrs. Brigham are more fully attended, and we have organized weekly gatherings in private parlors for the relation of experience and communion of thought. A gifted lady, Mrs. Mary F. Levering, who is a member in high standing of an orthodox church, but filled with spiritual energy, meets with us and discourses sweet music, which is given her from the Spirit-world. The words both of poetry and prose are laden with spiritual beauty and truth, and vibrant on our inner senses with glad and harmonious power. Many persons here have received answers to sealed letters.

Brooklyn (N. Y.) Spiritual Fraternity, Downing Hall.

A New Wheel.

To the Editor of the Religio-Philosophical Journal:

You published an article from my pen headed: "Inventions," in the *Religio-Philosophical Journal*, of April 13th, 1879. It called out many inquiries from inventors, mechanics, manufacturers, capitalists, brokers, etc., and many from the laboring classes, looking for a miracle or for spirits to assist them in the great struggle of life, thinking that inventions, if conceived in the Spirit-world, the duty of the inventor or medium, is to secure protection through the patent laws, and then parcel out the result to poor suffering, struggling humanity. This is well, if it could be so. It is a well known fact, however, that most inventions come through poverty. The historical genius of the Yankee is the result of the rockbound shores and barren hills of New England; but the saddest of all is the fact the inventor has given to the world the result of his genius through long years of toil and hardship—the work being kept from the door only by a faithful wife with her needle or washboard, or, if more fortunate, like myself, with a companion who can handle the brush of the artist, and is willing to do so, to bridge over the chasm that her husband may himself introduce his discoveries and reap at least a portion of the reward of his labor.

It is a truth that most inventors die poor, and the speculator and capitalist roll in wealth on the brain labor of men of genius, thus making the general impression that inventors, as a class, have poor financial abilities, but who at the same time are generous to a fault, and being more open to the reception of higher and better influences, would appropriate their wealth to the cause of progressive truth and humanitarian enterprises, irrespective of religion or creed.

In reply to the many inquiries in regard to my wheel and axle, I will briefly state that I have since tested the spindle in the common wood wheel, and found it perfect in every respect—in fact, it exceeds my most sanguine expectations. I have been restrained from manufacturing the wheel, as I supposed, for the want of money. I now find that had my desire been carried out, my money would have been squandered in vain, as new discoveries in the manufacture of cast-steel, which has a tensile strength of 80,000 lbs. to the square inch, and possessing all the malleable qualities, etc., of wrought iron, has now opened the way for me to manufacture both the spindle and wheel entirely of steel, with more strength, less cost, and much lighter than my metal now in use. I have received letters of inquiry, and some adverse criticisms, but nearly all agreed that the iron wheel is the wheel of the future.

To give a little idea of the magnitude of the wagon and carriage interest of the United States, I will quote from the *Scientific Record*, which states that there are 15,000 carriage manufacturers in the United States, who employ upwards of 100,000 hands, and who pay \$30,000,000 for labor annually, and have produced the last twelve months 1,200,000 carriages. I will say to my brethren of the spiritual ranks, that I wish to repeat my former offer to give a percentage of the profits of the wheel and axle, to the cause of Free thought and progressive Spiritualism. I control the manufacturing interest of the United States. Plenty of good business men stand ready to handle the wheel and pay cash on delivery, and I have a contract with a responsible firm in Pittsburgh, Pa., for the steel castings at 10 cents per lb. Now, if some brother will step forward with a few thousand dollars to advance on wheels and spindles, as they are turned out from the shop, I will give him an interest in the profits, and will also make him a "millionaire" in the end. Money is only wanted to carry out with a variety of sizes to fill orders to customers.

Dr. D. NOTEMAN,
Waukegan, Ohio, Jan. 29th, 1880.

How It Works.

A popular and successful spiritual lecturer, whose pure, earnest life, and broad, catholic views endear him to thousands, was lately invited to be one of the speakers at a so-called Liberal meeting. He accepted and filled the engagement, and in speaking of the affair in a private letter to us he says:

They endeavored to be tolerant and just I believe, but I thought I had reason to feel that they did not relish my style, and there was a quiet intonation, after the first two or three sessions, to put me to a disadvantage. Spiritualism is Liberalism, but it does not mix well with secular materialism. I have argued with safety for them, and wish them success in all good works and liberalizing thought; but they dogmatize against Spiritualism as really as the most orthodox church does against infidelity. They wince and wail at the spiritual affirmations as really as do Christians at their negations. Many Spiritualists, too, are dogmatic, narrow and intolerant, and some of these loud in denouncing Secularism are not intolerant toward others who honestly differ from them, and dare to manfully express that difference. Who loves truth more than creeds, is sure to share the spite of narrow bigots of every faith. Who loves man more than mastery, is sure to be stung by the class he seeks to save. Who works for justice must suffer at the hands of ignorant slaves. Who will not pander must bear the cross.

Critical.

To the Editor of the Religio-Philosophical Journal:

It is with unfeigned modesty, that I ask permission to notice briefly two articles that appeared in your paper of February 13th. I allude, first, to your editorial comment upon "Experiments in Spiritualism," and secondly, to the article of Dr. Kiddle's lecture on the "Salvation of Souls," in which you represent him, by report, as having stated that the eternal punishment and hell fire passages in the New Testament, were not in the original manuscript of that work, but were evidently the inventions and interpolated forgeries of monks and priests; secondly, the communication of J. B. Field, who, by the name of Daniel Webster, asks for regarding Jesus as divine, and closes your readers to the abominable doctrine Jesus taught his disciples, when he told them that at his second coming, he would send the wicked into everlasting punishment.

Now, the inference is, that Mr. Field believes that Jesus has been correctly reported; that, in other words, the present Testament is a correct statement of what Jesus actually said and did. The inference is, that the above language imputed to Jesus is false in fact. Further comment is useless. The question arises: "Where is that manuscript?" That is paramount to everything else. Great discrepancy of belief very naturally originates about certain passages of the Bible, owing to different translations; but if that original manuscript could be produced, showing the first and eternal punishment out of the question of salvation, the last pillar of the orthodox church would melt away like a hill of sand under the present upheaval of Spiritualism.

Jas. Gurn, Jr., M. D.

Letter from Wm. Flahbough.

To the Editor of the Religio-Philosophical Journal:

My discourse published in your issue of the 2nd of August last, I see is still under fire. I have hitherto declined to answer the criticisms which it has elicited, for various reasons which I need not here name; but the apparently very candid and fair appeal contained in Dr. Grimes's article in the *JOURNAL* of Feb. 13th, ought not, I think, to be disregarded. I have blocked out a reply, which will cover the strictures of Dr. Grimes, B. F. Underwood and J. Wilmshurst, and will embrace the dialectics and ethics of Pantheism, Atheism and Theism. I intend to be as clear and close as my reasoning is possible, and to use no more words than necessary, though I can not promise to be very brief. I shall write in all courtesy, in the love of God and man, though I shall probably throw off the incumbrance of millions. Please say whether my contribution will be welcome to your columns, and oblige.

Wm. FLAHBOUGH,
629 De Kalb ave., Brooklyn, N. Y., Feb. 28th, 1880.

Certainly your contribution will be welcome, Doctor. The *JOURNAL* does not fear to allow courteous discussion in its columns.

Modern Spiritualism—Its Character- istics, Mission and Finality.

To the Editor of the Religio-Philosophical Journal:

We propose briefly, from our own standpoint of observation, during an experience of over twenty years, to state the above three propositions. We hold that all, or at least, the great majority of communications which have been received from spirit life have come from one plane of spirit development, or in other words from an association of spirits who are antagonistic to the doctrines and teachings of the Christian religion. These spirits differ in their intellectual attainments, yet agree mainly in their sentiments of opposition to the doctrine of an infallible revelation of God to man, as claimed by all evangelical Christians. They seem to be one on the question of universal salvation for all—none they assume can finally be lost, no matter how low and degraded they may have become here in the flesh, still the time will come when they will see their error, and return to a good life and be happy.

They discard the doctrine of the atonement of Christ for any man's sin, and affirm that we must all work out our own salvation; adopting the doctrine that what we sow the same shall we reap, and that happiness can only be attained by living a good life. These, we believe, are the principal features of spirit teachings. They agree generally in regard to the sphere in which they dwell, admitting it to be so identical with the sphere of our earth, that they doubt in many cases, their transition from the earthly condition. We see, therefore, or rather think we see, that all the wealth of spirit literature in the main, which we have as yet received is imperfect, and to a great extent unreliable, coming as it does from imperfectly developed spirits, and from the lower plane of spirit life.

The object of modern Spiritualism must be apparent to every intelligent mind; if God reigns and rules in the heavens, and upon the earth, it is plain to our minds that He has opened this channel of communication in these latter days in the fulfillment of His word, in the prophecy of Isaiah, viz., "When iniquity shall come in like a flood, the spirit of the Lord shall raise up a standard against it." How many Spiritualists to day can say, I am a believer in the immortality of man's soul. We as Spiritualists claim that millions who were groping in the darkness of materialistic faith, to-day, are rejoicing in the glorious hope of immortality. The magnitude and importance of this fact cannot be overestimated inasmuch as it opens up a new life of hope and aspiration to a class hitherto hopeless and spiritually dead.

This faith necessarily imparts to its possessor a proper appreciation of life, and its responsibilities and duties, and he cannot fail to become a better man, hence, it is to him salvation as much so as Christ is a savior to the Christian.

What then is its quality? Spiritualism is to-day undergoing a sifting process, the chaff is gradually being sifted out from the wheat, and the good angels are anxiously and safely directing this work, and we have no fear they will fail in it; and when evil or undeveloped spirits on the other side, are driven from the field, we believe they will expect, and can only hope to receive glorious truths from the higher sphere of spirit life, which will unite us in one God, one faith, and one brotherhood, among which will be union, peace and harmony; until then, we must be subject to all the disorders of an unhealthy body. No peace or prosperity therefore is ours to enjoy until we are healed of all our evils, and become pure in our habits and life. Righteousness will exalt us, and lead us to harmony and love, and our faith will finally become permanently established on the rock of everlasting truth, which is yet to be given, and is near at hand, from the higher spheres. That rock will be Christ.

S. D. WILSON,
625 Spring Garden St., Philadelphia, Pa.

A Singular Circumstance.

Some eighteen or twenty years ago, when Spiritualism had not arrived at the standing it now occupies, I was on my way from St. Joseph, Mo., to my home in Michigan. Arriving in Chicago on Friday night, I found I should have to remain there till Monday night before there was a boat to cross the lake. I had while at St. Joseph become acquainted with some Spiritualists, and my mind was in an inquiring frame, and during the course of my stay at Chicago, I called upon several of whom I had reference, who were Spiritualists, and the lady of the family was a medium, and through the day on Saturday I had a good deal of conversation with her and her husband, and they told me of a clairvoyant physician, and on Sunday I had an introduction to him, and I heard two lectures on Spiritualism. On upon the whole my mind was considerably exercised on the subject of Spiritualism, and in the meantime I promised to meet the clairvoyant on Monday morning for an examination on the state of my health.

I staid at a hotel on Sunday night and retired at the usual time. In the night I awoke under the influence of an electric charge. I knew the sensation, and my whole being seemed charged with the force of the fluid. I arose and went to the washstand, bathed myself, walked the room a few minutes, and the influence gradually passed off and I again laid down and slept remarkably sound and unusually long for me. Now, how was the electric current conducted to me? The charge was too heavy to be misunderstood by any one having had experience in its nature and operation. Well, let us see if we can get any clue to the philosophy of the phenomenon.

As above stated, I had agreed to meet the clairvoyant physician the next morning. Accordingly we met, and after giving many particulars in regard to the state of my health, etc., and while he yet had me by the hand, I asked him if any thing unusual had happened to me since we met on the previous evening, upon which he gave me the following remark: "Some of your spirit friends have come too close in contact with you and given you an electric shock." These are the facts, but I don't claim to be well enough posted in the philosophy of the phenomenon to risk an opinion here.

THOMAS SWANSON.

How the Spirits Cured me of Using Tobacco.

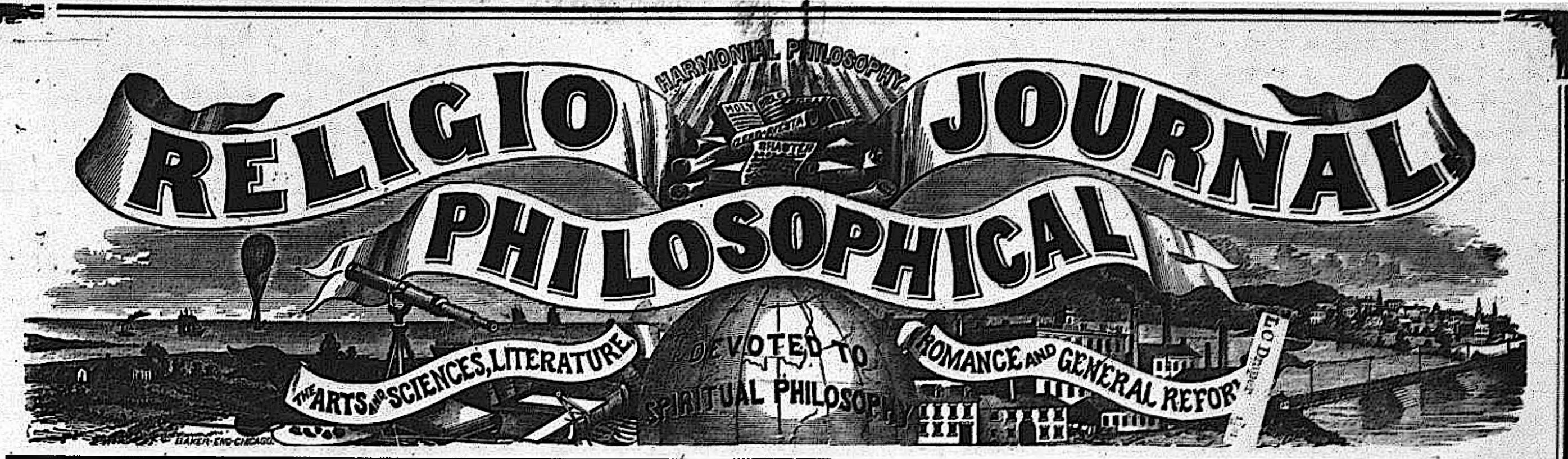
In the fall of 1872, business called me to the capital part of the State, where I became acquainted with a young lady who was the best tact medium I ever met with. I spent several weeks investigating Spiritualism through her mediumship. Soon after commencing my investigation, a spirit daughter with other friends brought me to quit the use of tobacco, a habit I had been inordinately addicted to for nearly forty years. I refused their request for the reason that I had tried several times to break off and failed to get rid of the desire. They said they would compel me to quit. I said, "All right; go ahead immediately." The medium began to be sick as though she had used tobacco. I then had to abstain from its use, for every time I attempted to use it, the medium would sicken and commence vomiting. After enduring this for three days, and being half crazy for tobacco, I remonstrated with my spirit friends for producing this result. They then said that if I really wished to get rid of the habit, and would make up my mind to eat tobacco from me, and give them a sacred promise that I would use it no more, they would take the desire for it away from me. I yielded to their request, and from that hour to this have not only no desire for tobacco, but actually loathe it, and can not get anywhere it being unclean. I never realized before how filthy the habit is. Now, to all who are slaves to the weed, I would say, "Go thou and do likewise."

J. M. MATTHEWS.

J. H. Foot writes: The *JOURNAL* is such a mine of truth, thought, as to be indispensable in my search for what is my duty to myself and to society. In answer to your request, in respect to Mrs. Clara A. Robinson's "Spirit voices," I will say that James Slavin, a lawyer and a Catholic, died here within a few years.

Wm. H. Kettig writes: I really think the *JOURNAL* is the best published in the world of true Spiritualism; one that no Spiritualist need blush or be ashamed to hand to others to read, no matter what their religion may be.

E. Kinsinger writes: I am in my 74 year, but I must have the *JOURNAL* while I am on this side.



Truth Hears no Rush, Hears at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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CRITICAL.

A Review of Rev. Joseph Cook by J. O. Jackson.

Some one has sent me the *Christian Advocate*, New York, Jan. 29th, 1880, containing a lecture by Rev. Joseph Cook upon Spiritualism. It is a most singular jumble and what best to do with it is hard to determine. It reminds me very much of the quirming of a snake that has had its back broken. "All I say (he remarks) concerning Spiritualism is 'it.' What an 'it' was there, my fellow truth seekers. Please notice the muddle contained in the following extracts:

I hold five propositions to be true concerning Spiritualism, the last three of which are simply hypotheticals:

TWO LEADING ARTICLES OF THE SPIRITUALIST'S CREED.

1. The chief propositions of modern Spiritualism are, first, the possibility of intercourse between human and disembodied spirits; second, the truthfulness of that intercourse as a source of religious knowledge.

2. Spiritualism has by no means proved the second of these propositions, and probably will be as far from proving it after five hundred years more of effort to establish it as it is after five hundred years of effort to do so.

3. If the first of these propositions were established, and it should be impossible to establish the second, all that would be proved would be the existence and agency of evil spirits—a position either new or unoriginal.

4. If the first proposition should be proved, great harm would result, at least temporarily, for masses of the people would ignorantly or enthusiastically believe the second proved also.

5. If the first proposition should be proved, great good would result, for if Spiritualism should prove to be simply modern demonology, it would yet contain modern evidence of the supernatural, and the modern evidence would undoubtedly confirm the ancient.

I do not forget the distinction between the supernatural and the miraculous, nor that between the supernatural and the inexplicable. I do not forget that those who are not convinced by Moses and the prophets will not be convinced by the best modern evidence of the supernatural. But the scientific proof that modern evidence of the supernatural exists, would be, logically, the destruction of anti-supernaturalism.

Did you ever see the like? First he holds "five propositions," and proceeds to specify and number them. No. 1 is split in two in the statement of it, and No. 2 is simply an assertion denying the last division of No. 1. No. 3 is an assertion only, hypothecated on the first half of No. 1. No. 4 and No. 5 are contradictory assertions of the effect of the possible truth of No. 1, concluded by the statement of a number of things Mr. Cook "does not forget."

The Reverend gentleman is a fluent, nervous writer, positive in his assertions, eloquent and forcible in his language, and no doubt is considered a powerful man amongst the champions of orthodoxy and supernaturalism. But I can not vouch for the clearness of his premises (judging from the above example of them), the soundness of his logic, the truth of his bold assertions or the correctness of his high sounding deductions. Perhaps it is needless to be much uneasy about his words and unfair presentation of the cause of Spiritualism, for it will probably do us more good than harm; but I would like, nevertheless, to make an effort, however weak, to clear up somewhat his cloudy premises, and hold him forth to view, in the light of common sense, to the dissecting knife of a sounder logic.

Then how of this proposition No. 1 about "the possibility of intercourse with human disembodied spirits?" Is it possible that one who builds his convictions upon the Jewish Bible, can raise the question? I will only say to him, "Search the Scriptures for in them ye think ye have eternal life and these are they which testify" of such intercourse. If that be not sufficient and you wish more modern testimony (which is a very praiseworthy state of mind) then examine the modern evidences fairly, and your faith will be confirmed. There are an abundance of them extending from adown the ages, even until now. At present the tide seems at its flood! Science and rationalism have taken your proposition in charge, and it will soon be as well established as the truths of geometry. When you are thus confirmed, and get rid of that one "it," we will heartily join with you in considering the second division of No. 1, "the trustworthiness of that intercourse as a source of religious knowledge." Some little hints, however, we will venture even now before

that "it" is removed from your mind. My Reverend friend you are treading upon slippery ground. You have raised a momentous question. Your No. 6 is an argument rather than a proposition and is full of mixed meanings. For instance, you aver "if Spiritualism should prove to be simply modern demonology... the modern evidence would superabundantly confirm the ancient." Yes, truly! many things heretofore dark would become light. We never could imagine how a benevolent God could, as "a pillar of cloud by day and a pillar of fire by night," lead those hordes of the Israelites to rapine and slaughter, murder and worse than murder, of the innocent and defenceless—how he that is said to be no respecter of persons, could have thus chosen his favorites and sent them like a pack of ravening wolves to tear and devour better people than themselves—even descending to the hooding of horses and other heart-sickening abuses, even of dumb animals. But now all is comparatively plain. We are not compelled to think that the God we love to venerate, who shines in our hearts, "As shines the sunbeam in the drops of dew, is a consuming fire." If there be any truth at all in the story, the commander-in-chief of those savage hordes, (composed partly of Jews and partly of the pariahs of Egypt) was a demonic power,—was some strong willed and savage tutelary spirit, reared upon earth when men were needs coarse, strong, savage, bloodthirsty, pitiless and destructive. Thus does "modern demonology confirm the ancient," and in no other way can the fiendish cruelty of the reputed Jewish God be reconciled with truth.

And again the recent revelations of philological archeology, have made it plain that the laws given to the Jews on the tables of stone, were but plagiarisms of the laws given to the Hindoos, ages before the time of Moses,—that the Adam and Eve story is corrupted from a far better and older story of Adina and Heva in the Hindoo mythology. We have been wont to fear that meek man Moses, like other meek men we know, was a fraud and carved those stones himself, secreted on his mountain, corrupting sometimes the more sensible Hindoo laws, so as better to control the savage hordes he had to lead. But now, at Mr. Cook's suggestion, we can easily perceive how that cunning demon could deceive the meek old man and carve those laws to suit himself. Surely my Reverend friend, we need not hesitate long to determine in regard to the trustworthiness of Jewish demonology "as a source of religious knowledge." It is poor indeed. But you will perceive what a field of thought you have opened. It is hardly new to us, but too large for us to dwell long upon at present. To a few further thoughts, however, we would like to call attention. Since those demon-led savages baptized in fire and blood the beautiful land of Palestine, the human race have progressed much. From savagery they have developed, under law, to some degree of civilization. Buddha has taught respect to all life, animals as well as humans. Jesus, a disciple of Buddha, and others before him, have taught the fatherhood of God and the brotherhood of man. In what is called civilized warfare, the victors no longer sawsunder the bodies of the men, rip open the women and children, or maim the dumb animals of the vanquished, as was commanded by the demon leaders of old. Better minded generations have arisen to the appreciation of more humane teachings. The wise and benevolent men and women, who pass forward from out of these improved conditions may well become guardians of the good, (demons if you will) able and willing to enlighten us in "religious knowledge."

To the unfortunate ones, who, discarding common sense, reason, science and the developments of history, still cling to ancient and savage demonology as a "source of religious knowledge," let me suggest that they need—most earnestly need—strength from some source, to give them possession of themselves, and to enable them to break the chains in which the blind leaders of the blinded worshippers of ancient demons still hold the souls of men.

Mr. Cook's No. 8 is a complete sample of his illogical assertions. It is in effect this: If we prove the possibility of intercourse with human spirits, "all that would be proved would be the existence and agency of evil spirits." This sentiment appears to have met with applause from his congregation. We do not envy the discrimination of the speaker or the good sense of his applauders, thus to imply so broadly that all human spirits are evil. What becomes of the instructions of Paul, "Brethren try the spirits and see that they be of God," etc., if all are to be considered evil?

The Rev. gentleman's No. 4 is a tacit admission that the "masses of the people" instinctively perceive, that the spiritual life being a higher life, must needs be, with proper care and caution, a true source from which to obtain "religious knowledge." Most assuredly may he rely that these "masses of the people" have obtained from that very source, knowledge that has compelled the preachers of ancient "demonology" to soften the asperities of their creeds.

As to Mr. Cook's remarks upon the supernatural and miraculous, I for one have forgotten the difference between them, or rather never have known of any. Every thing that is done by a power above nature, and inconsistent with natural law is surely a miracle.

Further, I am right glad he has not for-

gotten the difference "between the supernatural and the inexplicable," neither have we. What will he think, however, if it should keep on appearing more and more probable, that what has been deemed the miraculous was only the inexplicable; and has ceased to be in many instances even that?

The wind on the "shelling hill" was supernaturally sent "to light the corn from the chaff" in the days of "Mause Headvig," and later yet has the thunderbolt continued to be deemed a supernatural power immediately under divine and miraculous control. Both are now subjects to the reign of law. Thus must supernaturalism go on receding from our sight, and no miracle can ever be proven until it is first shown that there are no further undiscovered laws.

I once saw a chair, in broad daylight, several feet distant from any visible person, start two or three feet backward, and, at my suggestion, travel up again to its place. Such a simple and seemingly trifling fact, together with many similar ones, that are proven and established as completely as human contemporary testimony can prove any thing, have wounded materialism proper to the death, but yet has not saved the life of supernaturalism. The writing of a fragmentary pencil inside of a folded slate to which thousands of living witnesses can clearly testify, is quite as miraculous as the "Mene, Tekel, Upharain" of old. But is it, after all, any more of a miracle than the fact of Mr. Cook's spirit controlling his hand to write a sermon? Pray, let him explain this latter phenomenon,—how his will acts upon the material muscles, and we will then, without resort to supernaturalism, attempt to show how a chair or a pencil might be handled by the spiritual body of a human being.

Is the changing of a worm into a chrysalis, and the bursting therefrom of a butterfly, a miraculous transformation? If not, then the development of a spiritual body from out the human material body is not a proof of supernaturalism. What signifies the invisibility of the spiritual body to the natural eye? That is no legitimate argument against its existence under law. Are not the most powerful agents and laws of the outer world in like manner imperceptible to the outward senses except in their effects? Are, for example, electricity, magnetism, gravity, force, supernatural agents because they are thus unrecognized by the senses. Ah! Mr. Cook, where can you truly point us to this supernaturalism you cling to with such desperation? The lights of science show but its shadow as it retreats into the dim past.

You refer us to the Jewish records made according to "Matthew, Mark, Luke and John." You can not tell us who wrote them; nor even when they were written. The early church fathers admit they were written years after the occurrence of the events they attempt to record, and also that they are uncertain and contradictory. How could they be otherwise under the circumstances? Ignorant fishermen in those days did not carry note books and lead pencils. You seem forced to assume a miracle for the sake of proving supernaturalism; namely, the miracle that credulous human nature, in a superstitious age might magnify, tenfold, events somewhat wonderful, perhaps; but not really inexplicable in the lights of modern physiology and psychology. You ask us in the face of the constant extinguishment of the lamp of supernaturalism, dipped by the hand of science into the cooling waters from the fount of law, to accept "against the stomach of our sense," these obscure and improbable records? Some of them we can show to be historically false, then how can we receive the others with confidence, descending to us as they do through that troublesome age when plots fraud was deemed a virtue? Can you indeed ask all this for the sake of saving the hopeless remnants of dogmatism to which you cling?

But this unexpectedly long letter must come to a close. I trust some little light has been thrown upon our Reverend gentleman's jumble of propositions. There is much more rubbish in his lecture that remains to be swept away, and I trust some able hand may finish the job, not only for this but for lecturers in common that I have not yet seen. He is entitled to commendation, however, for recommending a "course of reading on Spiritualism," for stating "the necessity of logical vigilance" and the "importance of scientific investigation of spiritualistic aims."

Spiritualists unite heartily with all such recommendations if carried out in a fair and catholic spirit. But is that spirit exhibited throughout his own lecture? Witness the close of it to which he appends the following lines that appear as an original poetical effort. They seem to have elicited "applause" and are, therefore, presumed to be witty. I could not resist the temptation to pen the serio-comical parody that follows after, to which I would him to give due "logical vigilance."

"Say spirits hies and knock the tables tip;
A devil's knuckle rap may turn us pale;
It proves there is some power behind the veil;
A whispered voice provokes a whispering lip.
Nap leader, tempter, devil, the eye let slip
Belief in miracle, ye will not fall
To bring it back: a barred tall
Or split hoof from the darkness doubt: may trip.
I pray our faith from science not sleep
May clip the tail and pierce the devil's coat.
Slime of each beneath the microscope.
Then star-eyed faith with true eye doubt may cope.
If spirit hies can be reached, the time has been
When white wings and God's forehead could be seen."
[Applause.]

Yes! come dear angel friends the tables tip;
A spirit's rap don't turn us pale;
It proves there is some power behind the veil;
Ye are our brothers: fellow servants all—
Prophecy that claim no worship: nor our hearts appal.
Nap leader, tempter, devil, for the eye let slip
Belief in angels ye will not disdain.
In kindly love, to bring it back again.
Let devils come to those who devils want:
It is but just they reap what they have sown.
Well may they "pray and pore their devil's hoof;"
For still their faith from science stands aloof.
"Holt! holt! holterwolt!" he will not pass—
These sciences were your devil's "game to pass."
This star-eyed faith with clearer doubt can't cope;
Her blindness ever fears the telescope;
Lather, through it, they say, refused to look,
In dread of seeing life within "the book."
Their Bible says the time hath never been.
The face of God by human eyes was seen.
"Holt! forehead!" and "white wings," "goth be, alack!
Old Moses saw his "superior" back!"
—Rev. 23: 2. 1 Tim. 6: 16. [Ec. 3: 21.]

"STARTLING DISCOVERIES."

Clairvoyance Induced by Electro-Magnetism.

BY DR. C. D. OHLMES.

The JOURNAL of February 7th, contains, copied from the *Inventor's Record*, the claims of its correspondent to having made the "startling discovery" of the separation of mind from matter and of inducing the trance and clairvoyant condition, in the following words:

"The correspondent claims to have discovered a new application of magneto-electricity by which the mind of a patient has acquired the power of apparently releasing itself from the trammels of matter, and transporting itself to place distant from the body, which remains in a condition of repose, resembling the effects produced by anesthetics. While under the electric influence, (the manner of which our correspondent will not disclose) the mind can be directed to any spot or scene, and is susceptible of the same impression and conditions as would be experienced in the person of the patient himself. The patient when released retains remembrance of the information acquired, and on recovery from this coma, he has visited a scene, and noted every detail of an event many miles away."

It occurred to me that in a view of the claims of this correspondent to a new discovery, that he was unwilling to give the public the benefit of, that he might be thinking there was a little "money in it," and that it might be well enough to publish certain experiments and experiences, had by Prof. Lawrence Parnell, a professor of chemistry in a University of Louisiana, several years ago. A friend of mine called my attention to it published in a southern paper (the name of which I have forgotten), under such circumstances that I could not obtain a copy, but found time to copy his description of his experiences, and take a few notes of other matters, for my own use; happening six years ago, when I was engaged in the investigation of Spiritualism.

He first obtained as perfect insulation as he could, by selecting a location destitute of minerals, erecting a temporary building without using iron and providing himself with an ingenious apparatus, that in the form of a vapor jet, he could make a direct application of this force to the brain. He began his experiments with the lower animals, where he found their ability to resist the electric tension to extend from 20° to 40°. Then after providing himself with a friend to watch him through the mysterious passage, he submitted himself to a tension of 24°, and obtained the verification of his anticipations. The trance state was obtained, in which he was insensible to his surroundings for twelve minutes, with pulse accelerated to 72, but did not restore his balance until revived with five hours of sleep, when he came in possession of his faculties. From the account of his own wonderful experiences, I copied as follows:

"A period of unconsciousness had supervened, and of what duration, the mind had no conception. There was a sense of a greatly expanded sphere of being, and I seemed to occupy an indefinite space, with a focal point at which all the senses employed in the physical being, were inaccessibly magnified, animated and harmonized, with other superior faculties of power, beyond the pale of mortal comprehension. I saw my body lying rigid, and I fully perceived and understood everything that was transpiring. I saw every pulsation of the heart, and the activity of the brain, which seemed to be the center of great molecular commotion, having the appearance of a fiery effervescence. The mental sympathy or association with the physical being had become so attenuated as to release all control; yet I realized the possession of the body, but seemingly as a mere appendage. I saw its various organs performing their functions, voluntarily, and independent of any volition of my own superior being."

"The perceptions of enlarging life continued. Memory revealed itself like the gradual illumination of a widely surrounding cloud, to perfect transparency. And then I saw and comprehended vividly and simultaneously, every act, thought and emotion of my entire life, from the first moment of dawning consciousness in the period of infancy."

"The impression was that of a realization of a present and perpetual reality, in which the imperishable elements of a created life,

were ever enlarging and progressing onward, and while retaining a perfect individuality, my compass of existence seemed infinitely extended. The measure of all human ambition and glory, dissipated like the breath of an insect, diffused upon the wandering air."

"Years and centuries seemed to elapse, and yet the mind had no conceptions of time in its severed sympathy with the material order. Scenes and sensations transpired that were utterly beyond the contracted power of mind in its material relations, to comprehend in the slightest manner, and thought is crushed and dissipated in the attempt—a conception of the most sublime scenery that imagination can construct, far surpassing anything in the known realms of nature, which material life seemed to be! The world had rolled away with its burthens, vicissitudes and anguish, and I was lost somewhere in the infinitude of the universe; and yet the tie was unbroken, and the will was passive and incapable of offering resistance to a power that was drawing me thither. With accelerated rapidity my sphere of existence seemed to narrow, and comprehension yielded its limited way. Then came an excruciating pang of agony, demanding the resumption of physical sovereignty, and physical sensibility superseded."

Thus ends a case in which I think every one of induced or developed trances or clairvoyance, whether by electric, electro-magnetic, human, or supermundane magnetic forces (all being but the different grades of one force) will find some parallel, but will not help to explain cases known as independent.

This correspondent claims that magneto-electric forces, as he makes the application of them, act as an *anesthetic*, producing coma and imparting to the mind the power of separating itself from matter. But electric forces (the active principle of foods, minerals and drugs) are vital forces, only lacking the slight modification obtained by vital action. When introduced into the human system the effect is to re-inforce the vital force, by exciting the polarity of the molecules. In my experiences with it as a remedial agent, I have ever found it to act as a *hyperaesthetic*, quickening and exalting to a higher sense, rather than that of the deadening *anesthetic*. Yet there is this difference between the electric and magnetic forces as developed. The greater the quality of the force, the greater the effect upon the physical senses, while the more reduced, attenuated and magnetic, the more the spiritual senses are quickened and exalted into prominence and recognition. To the value of the electric force as a developing agent, resolves itself to the narrow limits of tension. This tension does not consist of quantity, but refinement and attenuation. When from the battery this is obtained in manipulation—friction, in passing over the belt, the same as the physical economy, which by action, reaction and friction, reduces the grosser electric forces taking in from the atmosphere, which has arisen from mineral beds, and that which is liberated in the disintegration of food, until they become those subtle magnetic forces, that pass from the strong positive magnetizer, to the negative and receptive subject re-inforcing, quickening and exalting the spiritual senses into that prominence and activity, as to supersede or hold the physical senses in custody. These are similar processes.

These positions were verified in the experiments of Dr. Jerome Kiddy, who received the shock of the Ruhmkorff coil, at a meeting of the American Association for the Advancement of Science at the Cooper Institute. The shock is estimated to be sufficient to kill fifty persons. But Dr. Kiddy submitted his body to this shock, after passing the current through a belt of his own invention, in which the refining process of motion and friction, removed the gross effects upon the physical; thus establishing the fact, that while grosser forms of force, quicken and exalt the physical senses, the attenuated and higher tensions act more directly upon the spiritual senses. The simple thing accomplished by these different qualities of the same force, is a quickening or exaltation of the spiritual senses to that prominence and control that the physical senses are suspended or superseded. They are not deadened, neither is the bond broken by which matter is subordinated, although the tenure to sense is apparently weak. This bond is apparently broken in sleep, while the soul is absent from the body, living its own life, and often making such vivid impressions upon physical senses, as to be remembered through physical life, but when the morning light comes, that great physical awakening that easily renews the bond that its antagonist, darkness, had rendered like unto a cable of sand, it will show us that Nature (God) is a unit, each part being indissolubly and sympathetically bound to every other part, and that out of the most destructive antagonisms, come the most perfect harmony and reciprocity.

The soul will never allow this physical supremacy to fall, until all departments of universal nature tire, and each part of both body and soul in sympathetic unity, surrenders its part; then the bond of physical sovereignty yields to the spiritual, and physical existence is no more.

It will be found by referring back to some of the forms of expression made use of by Prof. Parnell, that I have indicated, that his experiences will sustain the views I

Continued on Next Page.

LIFE WITH THE SPIRITS.

By Ex-Clericus.

(Continued from last Number.)

UNBALANCED MEDIUMSHIP.

My Harmony Hall headquarters being something of a center of the new Spiritualism, I, of course, saw much of its varied phases, especially those of a mediatic character. Many mediums of peculiar and uncertain tendencies as well as others, visited my room, some of them being expressly sent by the spirit-power controlling them. One case of this kind I remember with marked distinctness as being of a specially interesting description. The subject was a strong, well-developed man, from the northern part of Vermont, who had been accustomed to an invigorating, out-door life. But no sooner did he enter the hall than he was controlled, and exercised with a power perfectly astonishing, even to me who had seen so much of this kind of involuntary action. There was a gentleman with him who was the postmaster of the town where they lived; from this gentleman I obtained the following account of the experience of his medium friend:

The man was well known and respected in the community to which they both belonged. For some time previous, he had been an overseer of a section of the railroad, and had been accustomed to treat the subject of Spiritualism with extreme ridicule. At length, however, he was induced, on one occasion, to take a seat in a circle; and being as he was, of a decidedly mediumistic tendency, and thus brought fairly within the range of the spirit power, he was laid hold upon with a force from which he was utterly unable to free himself. By this spirit control he was positively directed to leave all else behind, and visit my hall in Boston; and until this was done, his spirit would not permit him to do anything else whatever, not even to attend to his usual superintendent duties on the railroad. Against this decision he was inclined strongly to rebel; but it was found physically impossible for him to do otherwise than as directed; for when attempting to go to his duties, on arriving at a certain point, he would be firmly fixed in his position, so that it was as impossible for him to proceed, as if he had encountered a barrier of solid rock. Being thus compelled by an unseen power he could not evade, he would, for the time being, give up the contest and return in a homeward direction. But soon, feeling how very foolish seemed his position, he would rally his personal will-force, and go back for another desperate effort to go beyond the forbidden point. He would even gather all possible force by running as rapidly as possible, on approaching the mysterious point; but all in vain; he would again be brought up in the same sure and imperative way.

Of the wise and beneficent character of this strong and arbitrary control, I was not fully satisfied at the time; but it is probable that in the end, some important good may have thus been accomplished for the subject. But I had no means of knowing this, as I neither saw nor heard from him after his return to Vermont.

OBSESSION AND ITS RELIEF.

Another case of a still more inveterate character was as follows: A lady from Worcester, apparently of intelligence and good character, came to me in great trouble with the hope of getting relief from her visit. Her story was that she had recently become a writing medium, but that immediately she had seemingly fallen under the exclusive control of one of a rough and low life, with whom she had become somewhat acquainted in the earthly life; and that whenever she attempted to write the result was of character utterly to shock and repel her. Often, indeed, nothing but a tirade of grossness and profanity thus came to her, and not only in her writing, but also in her usual daily life, this repulsive presence seemed to haunt her with relentless persistency; a clear case of obsession, thus seemed to be very similar to some of those mentioned in the New Testament; and we proceeded to treat it accordingly. Three other persons were in the hall at the time, one of whom was especially versed in the laws of spirit control. So we sent ourselves somewhat in the usual form of a circle, resolving that we would make an earnest effort to "cast-out" this "unclean spirit." A prayer was offered, in behalf especially of the unhappy spirit, who seemed to be bound in ignorance and evil, so much so that to do evil rather than good to the unfortunate mortal medium appeared to be his delight. We then reasoned with the darkened soul in the regard to his mistaken course, and tried in the true spirit of kindness and love, to arouse within him a desire for something higher and more worthy of one who, however low might be his present position, had yet within him the capacity of becoming "as the angels." Nor were our efforts without success, as was manifest from the modified character of what was now written through the lady's hand. The result was that she went away very much relieved, if not wholly delivered from her oppressive control.

MRS. W. R. HAYDEN'S MEDIUMSHIP.

Among the true and reliable mediums with whom I here became acquainted, and of the benefit of whose gifts I myself became largely a partaker, was Mrs. Hayden, a most excellent rapping test medium. She had then just returned from her first trip to England, where accompanied by her husband, she had been the means of converting to the faith some of the most prominent minds of that kingdom. Among those was the well known communist and materialist leader, Robert Owen. I feel tempted, in this connection, to write out a brief account of this man's conversion, as nearly as possible in the language of Mrs. Hayden herself, when giving the account to me soon after her return. The account was substantially as follows:

"When Mr. Owen first visited our rooms, it was not avowedly for the purpose of testing my mediumship and its claims; but he put forward some other reason for calling. I think it was to inquire about some American book that he wished to procure. But as he was standing before the fire, in conversation with myself and husband, the raps came with great promptness upon a table at some distance from him, and considerably louder than usual, in order, as appeared afterwards, to accommodate his imperfect hearing.

"What is that? What is that?" said Mr. Owen. "Why I suppose it is some of your spirit friends who want to talk with you, I replied.

"Spirit friends wanting to talk with me? Very well; I am always ready to hear what seeks to come to me."

"He then took a seat at the table, and soon became deeply absorbed in what was going

on. His success in getting test-messages surprised even me, notwithstanding my large experience in such matters. Old friends, some of them belonging to a period half a century or more back in his history, of whom I had heard nothing, came to him in rapid succession, and gave him such positive proofs of a living personal presence that the good man was utterly astonished, and went away so deeply impressed that thenceforward he was one of our most frequent visitors; and eventually he became fully satisfied of the truth of the claim.

"Some time after, myself and husband having dined with him, he said to us: 'My friends are holding a meeting in honor of my birth day at one of our public halls; would you not like to go with me to the meeting?' We gladly accepted the invitation, and on entering the hall, he insisted upon taking us with him on to the platform among the prominent leaders. One of those was speaking when we entered. When he had ended, Mr. Owen himself took the stand amid a hush of expectation—for the fact of his defection from the leading tenet of the faith of his followers had already become widely known, and something especially bearing upon that point was expected on this occasion.

"He was listened to with the usual deference and attention, until at length he approached the subject of his new faith, when a sensation almost like a blast went through the audience. The old man paused, and gathering himself up in his full force and dignity, with a voice and intonation that absolutely commanded a respectful attention said: 'My friends you know that Robert Owen takes nothing on trust. I have received nothing on trust here, but have proof for that which I now believe.' And much more in a similar strain was uttered until he had freed his mind and vindicated, at least his perfect honesty in this his departure from his old faith."

To be Continued.

Slate Writing.

To the Editor of the Religio-Philosophical Journal:

In a late JOURNAL I notice an account (by Herbertus) of a séance at No. 410 East 110th street, New York City, given by Mr. Harry Powell, which I suppose stands for Mr. Wm. H. Powell, late of Philadelphia, Pa., and as this person seems to be steering westward, to feed the hungry souls with his style of presenting spiritual phenomena, will you allow me space to describe a séance with him at Onset Bay Grove last summer.

This séance was held in the office of the headquarters building, and was the last séance given by Mr. Powell while at the grove, some six or eight persons only being present, besides Mr. and Mrs. Powell. Upon entering the room on that occasion (the party being all there) Mr. Powell very urgently assigned me a seat at his right hand, with an especial request for me to take charge of the slates, which office I was more than glad to try and fill to the best of my ability, for the reason that in the séances given at my Cottage by Mr. Powell (in which it had not been my privilege to be present) there had been noticed some bits of stony substances upon the slate, and Mr. Powell had been seen to very carefully place his finger upon them and write. These bits had also been found on the floor, near the chair where he had sat during the séances, and also in his room, which, when applied to the slate under the finger, will produce the same effect as is produced in his séances. Thus when I was assigned (to me) the seat of honor, I felt that if it were possible I would learn if he could write without the substance being first deposited by himself, either on the slate or on the finger. Mrs. Powell sat at his left hand with a good supply of cold water, while the other persons occupied chairs around the room. The light was placed a little to the right side of Mr. Powell and behind him. He then asked all to examine his hand, which was very generally complied with. Cold water drinking followed, and the medium was declared under control. After considerable hard breathing and contortions of the body, the right arm was extended in about a horizontal position with the index finger pointing into space, when Mrs. Powell announced that they (meaning the spirits) were forming the pencil.

The slate had been carefully examined and was found to be free from any writing, and lay at my right hand beside my chair. After the right arm had been extended perhaps one minute, the slates were asked to examine the finger and see if there was anything upon it. Several did so, and were, I think, without an exception touched with the end of the finger upon the forehead. The "Big write" was announced in that guttural tone that I think will be very truly awarded to the tawny Tecumseh and his medium Powell. "Big write" being interpreted as a call for the slate, I took one up and with my left hand laid it purposefully in his lap, that he should have the best of an opportunity to make the deposit of the substance upon the slate. After a little fumbling with the left hand he took hold of it and our two left hands served as support for it, when with eyes glaring and a good deal of raising and falling of the right arm, he finally brought the forefinger to a point on the slate, and wrote: "Fate faces, me glad to see you here to-night; though me dead, me still live."

Mr. Powell became natural again, and asked if they wrote. Mrs. Powell answered, "Yes." Victory would now seem to be complete, and after a fresh supply of a quantity of water that would seem to be almost impossible for any man to drink, he was very soon under control again, and the hard breathing, puffing and blowing, eyes gleaming, and arm extended, were soon treated to that guttural noise and the words, "Big write," were articulated, which by this time I had learned to know meant slate. So taking a clean slate from under my right arm, I placed it at a point about eight inches above Mr. Powell's knees, on an angle of about 45 degrees, so that he could with ease place his forefinger upon the surface, and write if he was in a condition. He at once took hold of the slate with his left hand, and I felt quite a power trying to move it towards his body, but having carefully looked after the position of both of the medium's hands from the moment he was about to go under control for this writing, and feeling well assured that he had not secured the necessary almsy substance from his pocket to do the writing with, I concluded the slate had better remain in position at that point where I had placed it. After the medium had brought the point of the finger down to within three or four inches of the slate, and then back up a distance of about twelve or fifteen inches for quite a number of times, the control left and his hands fell into his lap, and he again asked if they wrote. Mrs. Powell answered, "No."

The slate was returned to the position under my arm, while I did not lose sight of

the medium's hands for a moment. I did feel quite sure that there was nothing on his hands, and I also felt that it was my right to know if he put anything upon them, whereas he could produce the manifestations. More water drinking now took place, and in, perhaps, two or three minutes, "Big write" was again sounded. Before the slate was presented, I asked Tecumseh if he was all right; when "Big write" was again spoken. The slate was then brought to its position about the same distance in front, and above the medium's knees, as in the second trial. It was grasped quite firmly by the medium's left hand, and held very firmly in position by myself. The medium's hand rose and fell quite a number of times over the slate to within about two inches of its surface, and then dropped again into the medium's lap, and then returned to its place under my arm, while I continued my watch of Mr. Powell's hands, paying as little attention as possible to the movements of the other persons about the room—not for one moment losing sight of both of his hands. When Mr. Powell became normal he again asked Mrs. Powell if they wrote, and was answered, "No." More water drinking—more pointing into space—more touching people on the forehead, and a constant watch of the medium's hands, and we were soon ready to hear that spiritual intonation, "Big write," and it came with a will, that would seem to indicate a message, but whether to the man on the fence or to the man clear over the fence, we could not determine. Being somewhat curious to find out for a certainty who the "Big write" was for, I again asked Tecumseh if he was sure he was all right, and he again produced the two words, "Big write."

The slate was for the third time brought to its position over the medium's knee, as near as it was possible for me to do so. As in the other instance, the medium's left hand quickly grasped the slate, and the right hand performed its gyrating movements over it as before, when suddenly the slate was pushed away, the medium's hand fell on his lap. Mr. Powell returned to consciousness, and the slate placed to its position under my arm, my eyes continuing to watch Mr. Powell's hands. Mr. Powell again asked his wife if they wrote, and was answered, "No." Mr. Powell then said, "I shall not be controlled again to-night." With this announcement I relinquished my watching, concluding the séance was over. It was suggested that the slate was not properly held in the right position. Mrs. Powell replied that the slate was all right, but she thought that Tecumseh wanted some one of the slates to come up and let him write with his finger. I told Mrs. Powell was much obliged for the explanation of things as it was the furthest from my intention to do anything that would deprive the spirits from manifesting, but it was certainly my intention to deprive Mr. Powell from getting a chance with his hands to go hunting up slate pencils to write for me, and I am satisfied that it is impossible for Mr. Powell to produce the first particle of a written word, in the presence of any person that will take the trouble to be sure:

1. That the slate is clean, and not presented to him until he is ready to write.
2. Be sure that his hands are clean of all slaty substance, and then not out of your sight for a moment. Do not allow him a chance to finger his pockets or anything else. Also keep Mrs. Powell and all others who can in any way assist him, at a respectful distance from him, and from the slate.
3. That you may be sure the conditions are not broken, provide a piece of two yards square cotton cloth; and have two of the audience that you can put confidence in, hold this up in the form of a curtain between you and the medium. Then make an incision near the centre of the curtain large enough for the medium's index finger, have the medium pass the finger through this aperture, examine the finger, and be sure that it is free from pencil points. With the finger and slate thus on your side of the curtain, invite the spirit Tecumseh to write his usual greeting, "Fate faces, me glad to see you to-night. Though me dead, me still live," or any other simple sentence that he may select.

With this cotton veil hung between Tecumseh's spirit home and the mundane condition of Mr. Powell's physical body, I think any person, that is willing to investigate these phenomena, for the single purpose of arriving at facts, can determine whether these bits of pencil are materialized by the Spirit-world, or fraudulently brought out for the occasion.

W. W. CURRIER.

Haverhill, Mass., Feb. 14th, 1880.

The Materialization of Spirit.

In the midst of materialization phenomena of modern Spiritualism, there is occasional evidence of some intelligence other than that of the medium being at the root of the manifestations. But the question we wish to raise is, whether that intelligence can manifest on the plane of matter to such an extent as to make the belongings of the spiritual world visible to normal eyesight.

Throughout the whole range of thirty years' spiritual manifestations, during which many solid substances transported by abnormal means during séances have been given to the observers, we believe that there is not a single instance in which the recipient is now able to produce any fabric so presented which can be demonstrated not to be of human manufacture, or any substance (such as locks of hair) demonstrably not of terrene growth. Yet a proportion of the manifestations at the séances has a spiritual origin.

A point of the argument is that there is a degree of relationship, yet a degree of separation between spirit and matter, analogous perhaps to that between oil and water. A layer of oil (spirit) will float upon and in contact with a layer of water (matter), and supposing intelligences in water to be unable to see anything in oil, they might deny the existence of the latter, although much disturbed at times by its action. A disturbance in the oil would agitate the water beneath, but the individual below being unable to see anything but the water, would attribute its abnormal agitation to other than the real cause.

If it be true that nothing from the world of departed spirits can be materialized at all, and that the most enthusiastic Spiritualists of twenty or thirty years' standing cannot produce anything from another world materialized at a séance, it follows that at spirit circles the governing powers but move, transport, and transform objects belonging to this world, to give us some idea about themselves, but are in reality manifesting to us indirectly by sign and by symbol. Thus they use the body of the medium, which they can transform, or abstract from, or free from bonds; or they present earthly drapery, which they have the power of transporting from place to place, without

being able to explain how or why they do it, their utterances being considerably limited by the brain-power of the medium."

If these ideas are true, they ought to be promulgated, since they would clear away some of the perplexities of materialization séances.—*London Spiritualist.*

MRS. BRITTEN'S LECTURE.

The Brilliant Improvisatrice Answers Highly Interesting Questions—The Mysteries of the Great Pyramid.

At San Francisco, Cal., on Sunday evenings, Mrs. Britten continues to answer, inspirationally, questions submitted by the audience, as they are successively drawn.

QUESTIONS AND ANSWERS.

If materialization be a truth, why are its manifestations given in darkness instead of light?

Every fact is susceptible of proof, and materialization can be no exception. Adequate proof can never be satisfactorily given in darkness, and so materialization will be, and has been, given in light. Upon the holy mount of transfiguration it was made manifest in the light; and the high, holy and good spirits, who propose now to bring a knowledge of this great truth to earth, intend it shall be proved beyond possible cavil. Darkness may render mere astral light visible for some uses, but good and high spirits will strive to use light adapted to man's conditions, and thus recompose spirit matter in visible forms. Materialization is true, but darkness is not a condition essential to its production.

Will all of life's wrongs be met or punished by eternal justice, independent of motives or previous condition?

"The soul that sinneth must die," is an aphorism of old. Sin is disobedience of law, and sin must die. Whatever we do ignorantly must meet its reward; so all wrong must be suffered for here, and atoned for hereafter. Punishment, which is man's attempt at retaliation, is simply human vengeance. God's punishment is solely to induce reform, and the sin remains, until the penalties become effective. Thus he who is suffering lay foundations of heavenly progress. The tried, tempted and fallen soul, convinced of its error, accepts the penalty, and thus rises in life's battle, mightier to ascend the infinite heights, because it has gained strength below, and is stronger to help others. The kingdom of heaven is conquered from below—not forced on us from above. Our failures while ascending are God's providences, and not simply punishments.

In the Spirit-world interested in bringing about a change in religion on earth?

Assuredly not. Until religion is established upon earth the power of the spirit cannot direct it. Ecclesiasticalism is not religion. Religion is the science of life; the knowledge of a first cause, and of ourselves, and of all sciences by which God's methods are studied; the interpretation of magnetic footprints of world builders and benefactors of God's spirit. Religion is the network of industries, that shape the destiny of man; the perfect understanding of God's works; the future of the soul when bodies waste away; when the golden bowl is broken to your life's onward stream into new channels. Religion means the correction of wrong thoughts; the establishment of right purpose, and the submission of self-will to the perfect will of God. It flourished in forest cathedrals before creeds were thought of, and will exist when dogmas and surpluses are alike forgotten. Spiritualism now seeks to restore the natural religion and pure faith of the blessed Prince of Peace, who, while on earth, was suffered to be a homeless wanderer from an humble manger to the mighty sacrifice of Calvary.

Will the controlling spirit state the object of the Egyptian's erection of pyramids, and whether they have any spiritual significance to the world?

The great pyramid of Jeezeh was the work of master masons. One of its mystic galleries is a stone telescope pointing to Alpha Draconis, the north star when its plans were conceived. It is a stone record, erected by inspiration as a record of the world builders. Its king's chamber, dedicated to God, the central sun, was designed to celebrate most holy rites of ancient masonry. It was termed the footstool of the Sun (God), when its vertical rays covered it completely without shadow. Its interior sarcophagus is where the death of the hierophant was celebrated, in commemoration of the annual death of vegetation, when winter withdraws the beauty and glory of the sun from the east. Near its center is a well, made to admit a plumb line, and directs to the home of the founder's bones. The markings about it are prophetic. Piazzi Smith's mathematical measurements are more correct than his religious surmises. Its measures, clearly marked in marble, indicate great changes on earth in 1844 years after the christian era. This refers to the new spiritual dispensation of God's love, now near at hand, and soon to be manifest to earth through the active agency of God's holy spirit under direction of Jesus the Christ as king of kings. The whole arrangement of the great pyramid is so prophetic that I will answer this question more fully next Sunday evening, when my subject will be "Is the End of the World Coming?" It is a prophetic monument, and has served as a tomb only as a secondary use. Its prophetic meanings are founded on mathematics and geometry, and teach the methods employed in world building. It has a deeper significance than a burial place of men. It is a true record of religion, which shall confirm the words of Ezekiel of John and of Jesus of Nazareth, whose beautiful life, as the Christ of our new dispensation, it is our divine example, so unlike the hollow mockery of an empty ritualism.

Are all spirits bettered in their condition by death?

By restraint and corrections, souls gather strength to advance. The word of God gathers all as they are; but pitying angels use the scalpel when necessary to cure the wounds of earthly errors, and though sufferers writhe in pain, each step is an advance to every human being after the emancipated spirit withdraws from its surrounding clay.

What is magnetism?

It is the active element, or life of things; one of the original primordial elements, whose dual attributes are repulsion and attraction. These keep in place all things that swim in the infinite ether. Attraction concretes another primordial element, called body or matter, and repulsion dispels it. Worlds crystallize, when attraction prevails over repulsion. Another primordial element is spirit, and there is but one force in the universe, and that is the perfect will of God. Mesmer discovered the lost art of magic, when mesmerism became known; and spirit chemists now produce by chemical combinations of elementary substances, all the phenomena of Spiritualism. When blind specialists in science and self-willed expounders of ostentatious forms, misman-

ed Christianity, humbly sit with heavenly appointed mediums at the feet of Jesus and of God, they will learn of them that magnetism is an elementary force of life dwelling in all things.

What is idealism?

Any dissent from the still small voice of God, or monitor within. In the world, it is too often the difference between another's opinion and your own. All are reckoned in debt to the church whose portals they avoid. General idealism is the spirit of skepticism, which reasons and dissects from what it cannot approve. Although French revolutionists denied God and their own souls, they returned to ask, "What is truth?" Truth is that which is. The ideal who dares to think but enters the path of negation, which leads by reaction to affirmation, and finally is led by aspiration of the spirit to rest in the temple of truth.

Are spirits happier for coming back to earth?

If they return as teachers, to guard and shield humanity, bearing heavenly light to such as are in darkness, they surely are, and fulfill a divine mission, for whose uses the spirit telegraph was established. The present spiritual movement is prompted, first, by the will of the Great Father and Infinite Spirit; next, by scientific spirits, who have been directed to discover its means; and, also, by loved ones recently gone from earth, whom mortals can satisfactorily identify and are willing to believe. Mortals on earth are attracted by individual love, sometimes by selfish spirit of gain, to establish a correspondence with those beyond; but behind our immediate spirit friends are great and holy angels, who direct the movement in the will of God for high and holy purposes, and the time approaches when every reverend circle will be a feast of pentecost.

Did the earthly body of Jesus the Christ ascend to heaven, as we are taught by our Christian religionists?

If those religionists will accept their own text, I will answer that "flesh and blood can not inherit the kingdom of heaven." Jesus disclaimed the title of master, saying none is good but God. By his exceeding purity and truthfulness of character he grew into such likeness to God as to realize his purposes, and be one with God in the execution of God's will. The Bible is now in the hands of revisers, whose better rendering will throw much light on its dark passages. Do not question problems in the New Testament until revised; then prove all things by the spirit. In this day of analysis and of spiritual gifts man will learn correctly the sublime truths taught by the blessed Jesus, who lived the noblest and purest life of mankind upon earth.

State your idea of the theory, everything that is, is right.

If there were no wrongs to right, no progress could exist. Human pilgrims will never reach absolute truth, where all to them is right. All things in harmony with the law of their condition are right, for law is the expression of the Infinite will. Right is relative, and its application is diverse and momentary. The rightful advance of to-day now renders the right of yesterday imperfect. The abstract expression of philosophy are often misunderstood, in the exact science of God's justice and law, which manifests the divine purpose, all is right; but with man there will be no absolute right until he becomes perfected into that oneness with Christ and God which Jesus enjoined all men to seek, and attain. No fixed and unchangeable right can apply to a being ever moving in pursuits of constant progression.

Springfield (Mass.) Items.

During the month of February the Spiritualists here have listened to the inspirational address of Bro. A. A. Wheelock, of Utica, N. Y. Some of his subjects, such as, "How to Clear away the Mist and Haze from Spiritualism;" "The Law of Organization;" "One World at a Time," were full of a most excellent spirit, and the themes were treated from a high spiritual standpoint. Brother Wheelock preaches a noble way of living, and what is of great force in his ministrations, he lives it earnestly. His audiences were small at first, but increased toward the end of the month. At the close of his engagement, by his very important assistance, the society gave a social at Gill's Hall and had a fine large party. The following resolution was passed unanimously at the social:

"Resolved, That the Free Religious Society of Springfield tender their hearty thanks to Bro. A. A. Wheelock for his earnest and able lectures the past month—lectures characterized by unusual spirituality of thought and breathing a pure and humanitarian spirit, and especially does the society thank him for his successful efforts in inaugurating this, the first social of the season, and regret that his engagements elsewhere prevent his remaining with us longer as our speaker."

Bro. Wheelock, though invited to stay another month, had to decline, being engaged at Worcester, Mass. His mediumship has grown riper with years, and he is a speaker to be much desired by societies wishing to build up their strength. He realized that the time for a constructive policy has come, and deprecates the iconoclastic spirit manifested by so many. We understand that he is to be in Salem Spa in April, to begin building up a permanent society there.

Bro. Harvey Lyman is at Lake Pleasant most of the time now, assisting in building the new hotel.

Dr. Amanda Harthan takes new rooms in Gill's Art building in April. She is quite busy with her numerous patients.

Dr. W. A. Towne, magnetic physician, has parlors at 431 Main street, and has been successful in the treatment of a number of severe cases here. Some of the old school physicians employ him to assist them in the treatment of patients too ill to be affected by medicine. They admit that his healing powers, by the laying on of hands, surpasses anything they have to offer to very nervous patients. The young doctor is acquiring a fine reputation as a healer here.

Mrs. B. S. Gillman, on Franklin street, I hear, is having quite good success as a test medium; also Mrs. Trask, on Hillman street.

Mrs. M. A. P. Clarke, on Greenwood street, the well known medical clairvoyant, is full of business as usual.

A large petition against the proposed "Doctors' Law," went to our legislature from this city. The sentiment here is pretty strong against it.

H. A. R.

The moment you drive the devil out of theology there is nothing left worth speaking about. The moment you drop the devil the whole "scheme of salvation" has lost all its interests for mankind. You must keep the devil and you must keep hell.—*Ingersoll.*

One of the bills which the doctors have been thrusting before the various State legislatures under different forms, but all with the philanthropic pretense of saving the dear people from the quacks, has met great opposition in Massachusetts. There was strong determination on the part of the "regulars" to carry that State. We learn from reliable authority that: "They arranged the plot months ago. The clergy throughout the State were appealed to by private and confidential circulars for their support. The Social Science Association petitioned with probably several thousand of the most influential names in the State for an act of registration and good character, etc., on the part of the doctors. The governor mentioned it in his message. The President of Harvard College, the President of the Young Men's Christian Union; the Episcopal Bishop of Boston, and officials from New Hampshire and Vermont, advocated it. They were allowed unlimited time to state their arguments to the committee; but when the remonstrants opened, they were cut down to fifteen minutes to each speaker." Mr. A. E. Giles opened and closed the argument for the remonstrants, in a most concise and satisfactory manner, leaving no word unsaid and thoroughly going over the entire field. He will publish his speeches in a tract and in those States where the bill is being forced forward, or where the infamous law exists, it will prove a valuable document, being a magazine of arguments for its repeal.

Modern Spiritualism,

REPLY BY

REV. A. A. WHEELLOCK, URGU, N. Y.

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have advanced, in relation to the manner these forces act as developing forces; such as, "A greatly expanded sphere of being—increased, with other superior faculties of power—the perceptions of enlarging life-conditions. There are no aesthetic processes indicated in his narrative. In all developing processes, there must be the quickening and ennobling touch of some positive and superior battery power, the "laying on of hands," or the "stroke" over the place, upon another who is negative and recipient, before that greatly expanded sphere of being is realized and the mediocrity of the awakened and exalted to the realities of a new and spiritual life.

This sending, subjects to distant places where they would observe certain facts and things, and when out from the influence, they thought they had actually been there, describing what they had seen, etc., was not in my opinion performed without the exercise of psychological power.

This I have witnessed, and in a case where the subject remained in his normal condition. He described the house, the room, the number of persons in it, their age, sex, and the particular thing they were doing. When a subject does all these under the electrical excitation, without any mesmeric or psychological influence, I think I shall be ready to acknowledge, "a new and startling discovery."

Coldwater, Mich.

Immortality.

BY ORLANDO C. BROWN.

To the Editor of the Religio-Philosophical Journal.

My esteemed friend, J. Murray Case, says, "Please, write one article for the JOURNAL, on the subject of Immortality." I will comply with his request, but will not agree with him nor many other writers for your JOURNAL, upon this important question. In speaking on this subject, the word immortality is used as having reference to the soul, and the words soul and spirit will be used synonymously, as I do not intend to discuss the body, the soul's use of it, or the resurrection of the body.

First of all, let your author and every reader of this article acknowledge that there is a creator of all things, whom we call God. I shall not attempt to be wiser than God, nor more scientific than the language I am compelled to use for the expression of my ideas.

Secondly, we must not forget, no object we can name, no subject on which we dwell, but in it there are things we know, and things we cannot know; in other words, the finite and the infinite. The fact that the wisdom of God is in everything, and that we arrive at that wisdom so soon in all our investigations, naturally causes us to discover our own feebleness and want of knowledge, and instead of stopping short at the point where our wisdom ends and God's wisdom continues, and acknowledge here is God, we begin our speculations and theories, and soon find ourselves lost on the sea of thought created by that almost uncontrollable faculty—Imagination. Now, all laws, regulating the perpetuation of our race, embody the wisdom, goodness and justice of God, neither of which can we fully comprehend, and yet neither of them dare we dispute.

Wisdom is manifested in the fearful and wonderful endowments of the soul. Goodness is manifested in the great happiness human souls obtain when they obey law. Justice is manifested in the excruciating pain, torment and misery, self-inflicted by disobedience to law. I do not stop for proof; these propositions are axioms which no more need to be proved than to prove the sun shines.

What is the soul? We answer in the language of another: "Soul, that vital principle in man, which perceives, remembers, reasons, loves, hopes, fears, compares, desires, resolves, adores, imagines, and aspires after immortality." Observe, the calling into existence of this great vital principle called soul, did not depend upon its own volitions.

The soul's endowments, its existence, the time when, and place where, called into being, each was determined by its Creator—God; and as none of these did not depend upon the soul's volitions, but are creations and gifts from Almighty God, so by the volitions of God the soul's immortality is determined; and it is well to notice that the question of immortality has not been so much discussed by your correspondents, as the question, "Has the soul the power, by its own volitions, to destroy its own immortality?" I accept the fact that the soul is immortal, and I follow the reasonings of my predecessors, and of this they can have no cause to complain. Then can the soul destroy its own immortality? Others affirm, I deny. The first proposition is, that no creature having animal life is given power to call itself into being, so no creature is given the power to annihilate its own existence; the Alpha and Omega of the soul is with God. The next thought to which I direct attention is, that change in conditions of the soul, so far as we can observe, does not destroy conscious identity, but rather, if we can learn anything from death-bed scenes, whether of the pure or of the bad, the powers of the soul act with more intensity the nearer they approach what the Spiritualists term, "The Spirit Land," but what I call for the pure, heaven, and for the bad, torment, hell.

Again, if it be true, at death, any soul disintegrates, and becomes atoms of unconscious being, it follows that God cares more for dumb matter than for conscious, intelligent souls; because it is a long established truth, matter changes its form but never loses its identity; therefore particles of matter are more precious with God and better protected by his laws, than is the soul which we are taught loses its conscious identity, all of which is contrary to fact, reason, and common sense. This theory can not be true, because in God's universe no nowhere, even in the midst of the greatest changes, and any evidence of cessation of existence, but to the contrary. God never begins with the greater and develops downward to the lesser, or until he obtains nothing or causes cessation; but evidences as multiplied as are the objects that surround us on every hand, prove to us God's mode of procedure is to begin with the lesser and develop upward to the greater, hence we cannot believe the soul disintegrates and passes into a state of unconscious existence.

I do not believe the soul that slouches passes into unconscious existence, because this would prove the existence of a state of chaos or rest, a place which neither scientist or materialist have ever yet discovered in the world of matter or of spirit. True, change is a fundamental law in every department of God's government, but change is never cessation or annihilation of any creature passing through the degrees ordained by our Creator. It is true, also, each change of the soul, is a condition coerced by the law that the soul has chosen to obey or disobey; but neither its obedience or disobedience prolongs or shortens its existence. Duration of the soul's existence is a prerogative reserved by the Creator, but condition of existence, that is, the choice of happiness or misery during existence, is left to the free

will of the soul. God's sovereignty prolongs duration, but man's free agency determines the soul's condition of happiness or misery.

Again, who believe in the continued conscious existence of all souls after death, irrespective of conduct in this life, because the several conditions of development in which we have formerly existed, in the womb, infancy, childhood, and old age, are not more different from each other than the difference of change by death. We shall continue in a state of conscious existence hereafter, as different from that of the present, as the present is from those states through which we have passed already, as proved by our conscious existence while in those former states. Our conditions change, but the soul's consciousness of thought, feeling, judgment and individuality, our common sense witnesses in it no change. Another proof, that however much we disobey those laws, which would promote our happiness or bring upon ourselves suffering, we cannot destroy the soul's conscious existence.

The soul's continued conscious existence is proven by the truths we discover among those creatures we call of the lower order, where we see the most wonderful changes, such as worms into flies, "wigglers" into toads, birds and insects bursting shells into higher life, and inasmuch as other creatures in God's universe change their corporeal bodies from one form to another, however much they obeyed or disobeyed the natural laws of their being, we find no cessation of conscious existence, and in every case in an ascending scale, therefore who dare deny to man this favor that God grants to the lower order of creatures, i. e. eternal conscious existence? What! the doctrine of eternal existence of all lives of both higher and the lower orders of life!

Brethren, passers your souls with patience and learn not of me, but of God in his creations, so numerous and varied around you. As we have just seen, God teaches through the revelations we see all around us, in the lower order of beings, as well as in the revelation of inspiration of his doctrine, and an examining what God does—not man—therefore let God be true and every man a liar. I can neither comprehend God, his wisdom, goodness or justice; nor can I comprehend the mystery of this doctrine, but this fact that I or a million of men do not understand, cannot annihilate the truth.

I know one of your correspondents, has, in substance, held up to light the offensive character of the creeping louse and the wriggling maggot, but even if we look at them only in their habits, we have not found a degradation so low, as that of the man endowed with such high gifts, whose vicious habits are such that he will go "creeping" into the houses of silly women, and "wriggling" drunk along the streets in a manner far less intelligent, according to his endowments, than a creeping louse or wriggling maggot. The scene in one case is disgusting, but in the other it is loathsome beyond the power of language to describe. So do not look so much at the habits of each, as at the creature itself, and then consider it in the light of a God-endowed existence with all the wonderful mechanism, symmetry and perfection adapting it for a better life, and it becomes a question of great debate even among the so-called wisest of scientists, which body has in it the greater number of mysteries, that of the louse and maggot, or man; all show the handiwork of God, and if our Creator is willing to magnify his wisdom in these orders of being, why should I affect a disdain for His handiwork, and affect a modesty too holy for the consideration of them? What is this but assuming a chastity more chaste than nature and a purity more pure than God?

Let me here remark, that because God has so ordained the laws that perpetuation of race, genus or "kind," is now performed by generation, rather than by direct creation, will not help my opponents in the least to sustain their false theories, because there is no loss of God's presence, wisdom, goodness and justice toward the creature, in the one case than in the other, and my opponents are as much compelled to go back to God on their theory as I with mine.

Concerning the lower order of beings more generally condemned to cessation of their conscious life I offer the following reasons for their eternal conscious existence, taken from the writings of one of the ablest authors of the present century.

First. The brute creation never sinned against God, nor are they capable of it; and, consequently can not be justly liable to punishment.

Second. But the whole brute creation is in a state of suffering; and partake of the common infirmities and privations of life as well as mankind; they suffer, but who can say they suffer justly?

Third. As they appear to be necessarily involved in the sufferings of sinful man, and yet neither through their faults, nor their folly, it is natural to suppose that the Judge of all the earth, who ever does right, will find some means by which these innocent creatures shall be compensated for their sufferings.

Fourth. That they have no compensation here, their afflictions, labors and death, prove, and if they are to have any compensation, they must have it in another state.

Fifth. God, the fountain of all goodness, must have originally designed them, for that measure of happiness which is suited to the powers with which he had endowed them. But, since the fall of man, they never had the happiness, and in their present circumstances never can.

Sixth. As to intelligent beings, God has formed his purposes in reference to their happiness, on his ground of their rational natures. He has decreed that they shall be happy, if they will, all the means of it being placed within their power; and, if they be ultimately miserable, it is the effect of their own unconstrained choice; therefore, his purpose is fulfilled, either in their happiness or misery, because he has purposed that they shall be happy, if they please; and their misery shall be the result of their refusal.

Seventh. But it does not appear that the brute creation are incapable of this choice, and it is evident that they are not placed in their present misery through either choice or their sin; and if no purpose of God can be ultimately frustrated, these creatures must be restored to that state of happiness for which they have been made, and of which they have been deprived through the transgressions of man.

Eighth. To say, that the enjoyments they have in this life, are a sufficient compensation, is most evidently false; for, had not sin entered into the world, they would have had much greater enjoyments, without pain, excessive labor and toil, and without death, and all those sufferings which arise from its predisposing causes. Nor does it appear that they have much happiness from eating, drinking and rest, as they have these only in proportion in which they are necessary to their existence, as the slaves of men. Therefore, allowing that they have even gratification and enjoyment in life, they have much less than they would have had, had not sin entered into the world; and, consequently, they have been deprived of the greater portion of the happiness designed for them by the bountiful Creator.

Ninth. It is, therefore, obvious that the glorious purpose of God has not been fulfilled

in them, and that, as they have not lost their happiness through their own fault, both the beneficence and justice of God are bound to make them a reparation.

Tenth. Hence it is reasonable to conclude, that as from the present constitution of things, they cannot have the happiness designed for them in this state, they must have it in another.

Dear reader, compare these brief, broad, truthful arguments with the long, narrow, false reasonings already published in the JOURNAL, on the subject of "Limited Immortality," and are they not as the arguments of a master logician, compared with the incoherent babblings of the imbecile?

But it is objected that if the lower orders of brute creation are continued in a state of happiness after death, it will follow that every object in the vegetable kingdom must be restored also, because there is no line of demarcation between the two kinds of life. To that we reply, it may be true. Man cannot draw the line of demarcation, where, among the orders, animal life ends and vegetable life begins; but the Creator knows quite well every being in existence, hence the soul or spirit of every animal from man, the highest, down to the lowest; indeed so low as to be inconceivable to man, yet each alike are recognizable by an Infinite All-wise Creator; the consideration of which fact refutes all there is in this argument, because all we undertake to sustain is the eternal existence of all animal life.

Having thus presented reasons for the continued existence of all animal life after death, we now return again to the question, Is it possible for the soul to destroy its own immortality? One writer affirming this doctrine says in substance, that souls violating the laws disintegrate themselves, and finally disintegrate and form many particles of spirit, which go to enrich other spirits. To that we reply there certainly is some power which reports our every emotion to the seat of intelligence, and we raise the question, if it be true the spirit does disintegrate, then, which are the thinking cognitive particles of spirit, containing this seat of intelligence after disintegration takes place? Or is it true that each particle of this spirit body is endowed, alike, with this seat of intelligence after disintegration; if so, there is as much intelligence in each particle of spirit, separated from the head, as there is in the particles separated from the head, of the spirit; therefore, each particle of spirit is also a particle of the thinking—cognitive—or seat of intelligence; they are co-ordinate and connate; without the one there is not the other; hence, according to this theory of disintegration, there is as much intelligence, thought and judgment in the great too of the disintegrated spirit, as in its head—all of which are contrary to our apprehensions, knowledge and experience; and remember, if our opponents select any specific particles of spirit containing the seat of intelligence, we cannot permit them to annihilate these particles in order to obtain a state of unconscious existence. Such are a few of the indelible difficulties into which this material theory plunges its advocates.

Again, the doctrine, that because the soul violates law in this state of existence, therefore it destroys its own immortality, cannot be true, because God's government is uniform in every department of the universe. If man can violate the laws of God, and destroy his immortality, then, if God's government be uniform, it follows each of the other order of beings, whether higher or lower than man, have the same possibility; hence, if it should so fall out that every soul of each order should conclude to violate God's laws ordained to govern them in that sphere to which they belong and thereby destroy their own immortality, then, and in that case, there is a possibility that at some future time, God's universe will not contain a single immortal being. A logical conclusion we unavailably obtain by this false mode of reasoning, so monstrously absurd that its mere statement is sufficient to condemn it.

In conclusion, the sharp incisive critics will quickly perceive their vindictive sneers (far more full of rash boldness than sound reasoning) at "creeds," has not deterred me from pressing into service creedal truths, when or where they will serve my purpose. They are not taken because they were in "creeds," but, because—

"Truth, the eternal years of God are here!" I know, that old truths, eternal monuments of the wisdom of the past, are perfumed with the odors of a buried world, offensive in the extreme to the learned bigots of our day, who, limiting all genius to their age, all discoveries to their instruments; all thought of their being, and all wisdom to themselves only, they stand within the temples of modern egotism, where, from their own censor, rise the perfumes of self-applause, while the modest student going in quest of true wisdom, will avoid them as he would a pestilence, and gather together the old truths, as he gathers the new, never forgetting that principles remain forever.

Just as the light in the eternal stars twinkled there thousands of years ago, so there was on the bosom of the universe then and there, the grand old truths which are to-day and will be forever.

True, in the past, the wisest had their faults, and in the present the wisest their foibles; but he who ignores and sneers at the wisdom of the past, can never fully understand and adore the wisdom and glory of the present.

Columbus, O.

NOTES FROM ENGLAND.

Mrs. Hollis Billing—The National Association of Spiritualists—Dark Circles.

To the Editor of the Religio-Philosophical Journal:

It will, I am sure, interest your readers to know that prior to Mrs. Hollis Billing's departure from among us, she was presented with an address, a copy of which I send you signed by twenty representative names on behalf of the great body of English Spiritualists whose sympathy and good wishes Mrs. Billing enjoys. This address was presented at a public meeting over which I had the honor to preside, and which was the most influential and representative gathering of Spiritualists that I have seen for a long time. I have the pleasure to send you a detailed account of that meeting, trusting that you will select therefrom any words that may interest your readers. You will see that there was much heartiness and unanimity pervading the meeting, and that universal good wishes for Mrs. Billing's safe journey and speedy return, were expressed.

Mrs. Billing came to us at a time when Spiritualism was suffering from that general depression which has beset the movement in your country as well as in our own, and which seems of late to have settled with baleful shadow on all things human. We were depressed and divided amongst ourselves. A paralysis had seized upon our efforts, or, at least, it required more than usually strenuous exertion to make headway against opposition. Instead of peace we had a sword; instead of harmonious efforts we had distraction and dissension; in-

stead of peaceful development and progress, it needed all our efforts to neutralize the effects of discord and repeated exposure of fraud in connection with the most widely known phenomena of the subject. The Shade case had left in the public mind a certain very unjust, but not less decided opinion adverse to Spiritualism. We had opposition to contend with from without, dissension within our ranks, and superadded was the general feeling of depression that sensitives know when discord is in the air.

During all the time that Mrs. Billing has been with us that condition of distress has remained unchanged; and the late melancholy event at our association—the seizure of the spirit form—has not contributed to make matters any better.

Nevertheless Mrs. Billing has continued quietly and unobtrusively working through all, and her harmonious relations with all parties were fully testified to by the presence of a very representative body at her farewell soiree. It would indeed have been difficult to gather such a body of Spiritualists as voluntarily assembled there on any other similar occasion just now. No doubt there are speakers who would command a large audience from their own following, but this meeting was not confined to any section of opinion. It was thoroughly representative.

As I have mentioned the state of Spiritualism in England, may I add that what I have said applies entirely to its public state? In private it is spreading far and wide, and striking its roots deeper and deeper into the religious life of many who regard its phenomenal presentation in public, its bickerings, dissensions and petty squabbles, and above all its repeatedly proven association with imposture, and (short of that) its frivolity, absurdity, and silliness in some of its best known aspects, with utter abhorrence. This is, they say, not the Spiritualism we know. If it were we would have none of it, for we do not believe that such phenomena, even when genuine, can do anything to raise or ennoble man. On the contrary they can at best only minister to curiosity, and bewilder and perplex those who strive to fathom the mystery that surrounds them.

No doubt that is an extreme view; but it is one that has prevailed, and which is becoming a fixed idea with many very staunch Spiritualists. Such have their faith rooted too deep to be stirred by the storm that these exposures raise. They believe on stronger evidence than any that such advances can give; and their faith—their knowledge, I may say—is independent of such accidents of fraud and folly as the public floats over. But none the less they detect these methods of investigation that make such exposures possible. They have no fancy for being connected overtly with them; and they complain strongly of the bar and hindrance that they are to the spread of true and enlightened knowledge on the subject. They are irritated, impatient, disgusted, but not in the slightest degree shaken as to their own knowledge.

Hence comes the seeming anomaly that while public Spiritualism is discredited, private faith grows stronger and roots itself more firmly. None knows the extent to which the subject permeates modern thought, except a few who are behind the scenes. I am inclined to believe that when Spiritualism emerges from the crisis thro' which it is now passing it will be found to have passed into another stage, and to have purged itself of much that now shocks and disquiets some of its adherents.

For, surely, its best known manifestations are frequently disorderly, and the methods of its most enthusiastic investigators are such as, in many cases, to give full scope to that delusive action which is characteristic of the methods of those spirits who are nearest the plane of matter, and who, I firmly believe, are responsible for what so perplexes us, and for which these mediums so sorely suffer.

One good will come out of this last shock to our faith. The National Association resolved at the first council meeting after the event, to discontinue at once inquirer's circles the use of any cabinet, curtain, or method of separating the medium from the view of the circle. I trust that such a resolution will commend itself to the reason of every intelligent person. It was due to the movement, to the association, to the investigators, aye, and to the medium too, to act at once in such a way as to prevent any recurrence of what we all so much deplore. I trust that that example will be widely followed. If it be, one of the pitfalls that beset the path of the inquirer, will be swept away, and one of the most fruitful causes of bewilderment will be removed from the mind of experienced Spiritualists who would fain know the how and why as well as the fact.

W. STATION-MOSES, M. A.
London, Eng., Feb. 20th, 1880.

Sugar from Sorghum and Corn-Stalks—Valuable Facts from Washington.

[From the Detroit Post and Tribune]

Through your columns I wish to reach the farmers of Michigan and call their attention to a matter of great practical value and importance—the making of sugar from sorghum and corn-stalks. Without going into details I will briefly tell what I saw and heard in three visits to the agricultural department made solely to get facts. I saw the Hon. W. G. Le Due, the commissioner, Mr. Peter Collier, the chemist, Mr. F. L. Stewart, a Pennsylvania farmer, who has experimented for some years with practical success, looking over all the apparatus used there in sugar making, saw and tasted the sugar, and therefore knew whereof I affirm.

For years syrup from sorghum has been made, of fair quality, yet with a raw taste, but the making of sugar has been deemed almost impossible. We have heard of small quantities made from corn, potatoes, etc., but now for the first time we learn that sugar making from sorghum and corn-stalks, of quality and flavor equal to cane sugar and in quantities equal to a supply of our vast consumption, is entirely practicable. Without going into figures it is safe to say that this discovery is to be of more value to our country than all the gold and silver mines from Maine to the Golden Gate.

Mr. Stewart had been experimenting for some time, and the commissioner enlisted the able and enthusiastic, yet carefully scientific, services of Mr. Collier, the chemist of the department. He is full of interest, vigor and clear judgement, is a brother-in-law of President Argell of our Michigan University, and seems peculiarly fitted for these valuable researches. Why has not sugar been made before from these products of our soil? Simply because the sorghum has been cut in a green state. The cutting and grinding of the stalks, after the ripening process had wrought a chemical

change in the juice, made the crystallizing the sugar entirely feasible. Sorghum from its flowering state to dead ripe will produce sugar, but not before its flowering. Corn-stalks will produce sugar when the ears are fully "in the milk," and not before. The juice of sorghum yields 13 to 16 per cent of sugar, the juice of corn-stalks about 12 per cent, of beets 12 to 18 per cent. All kinds of sorghum answer, the amber variety, ripening early, best for Michigan, perhaps. Sorghum and beets yield about the same per acre, from 10 to 16 tons, the sorghum giving rather the most sugar and being the surest crop. Corn is fully ripe for grinding the stalks three or four weeks earlier than sorghum, so that it might be well to raise both, have a longer time of sugar making to work up one crop after another, the same apparatus serving for both. Sorghum will probably be mainly raised, but that is for future experience. The apparatus now used for grinding and pressing will serve, and the added apparatus for crystallizing the sugar is not expensive. In the work at the department they have used several tons of sorghum and corn stalks, and all their apparatus, from grinding to the sugar, costs only \$160. Less than \$200 would fit up the apparatus for a farmer to make his sugar from 10 acres of sorghum, twice or three times that sum would serve for a large mill to make up the stalks for a neighborhood, and this sugar has been made by the carload (some 20 tons) at a mill costing less than \$10,000. A "plant," or full apparatus, for making cane or beet sugar, costs from \$50,000 to \$100,000. These sugars can be made with profit, and surely the sorghum and corn sugar should be with this much smaller cost of outfit.

Mr. Collier thinks it safe to count on from 1,500 to 2,000 pounds per acre of sorghum sugar, and the average crop of cane sugar per acre last year in Louisiana was 1,250 pounds. Corn stalks will probably yield over 1,000 pounds to the acre. I saw 60 jars and several barrels of the sugars—sorghum, corn and beet—and vinegar and alcohol from the molasses and skimmings, which will be of some value. The sugar, in color and appearance, was like the best brown sugar (unrefined), such as we all used a few years ago, before refined sugars were made. It polarizes or refines into pure sugar as well as the best cane sugar. I tasted several samples, free from any raw or cane taste, and equal to the best in that respect. I saw the ripe corn picked from the stalks and yielding at the rate of 80 bushels, shelled, per acre, and saw and tasted the sugar, made from the stalks after the corn was picked, and yielding at the rate of 600 pounds to the acre. I took samples of sorghum sugar from a barrel, made by A. J. Russell, Crystal Lake, Ill., who made 46,000 pounds and readily sold it in Chicago at from 9 to 10 cents a pound. I also took samples from a barrel of the same kind, made by Beth H. Kenney of Minnesota, who made several barrels of the sugar and 7,600 gallons of syrup, which would yield 12 pounds of sugar per gallon. I give the plain facts, which I carefully gained, and from which intelligent farmers can figure and estimate. Mr. Collier said he thought that experience and the improvements it would bring would give results beyond his statements, as he gave only what they had done with simplest apparatus and as a beginning, but if we take off a quarter or so from his results, there is still margin left for a great and paying industry all over our land. Within 10 years Michigan farmers should produce, say \$5,000,000 worth of these sugars yearly, and our country should get more than its own supply, and so save over \$80,000,000 a year now sent abroad for our sweets. For further information send to the commissioner of agriculture here for his reports, or for his "Sugar from Maize and Sorghum," remit \$1 to F. L. Stewart, Murraysville, Westmoreland county, Pa. His book is good, up to its date. Some later improvements (as for instance the disuse of sulphuric acid, then held as necessary) can be learned from later works. Documents from the department here cost nothing, and doubtless the next yearly report on agriculture will include this subject.

GILES B. STEBBINS.
Washington, Feb. 28th, 1880.

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MRS. EMMA HARDINGE-BRITTEN.

Her Lecture on Mediumship, Its Uses and Abuse, at San Francisco, Cal.

SPIRITUALISM A SCIENTIFIC RELIGION—MEDIUM POWERS TECHNICALLY EXPLAINED.

Before commencing her lecture, she first invoked guidance from the Great Spirit, who knows all needs of earthly lives; who feels in human hearts the timid wish that long-lingering speech falls to utter; whose faintest atom of speechless stone yields sermons of lofty wisdom to discerning eyes. Him she implored to make all stronger to do, wiser to know and more patient to bear life's varied visitations necessary to develop the divine purpose. She then said:

Spiritualism is a scientific religion. Our age is a utilitarian one, and every instant a time of judgment. Spiritual science is the logical sequence of all physical science, attainable by analysis of material things. Spiritualists accept as universal all principles correctly determined by physical science, from material forms, manifest to physical sense, and by projecting them further onward, continue the analysis beyond the range of material senses among the undetermined quantities and imponderable forces manifest only to the finer senses of the human spirit. Portals closed to ignorant blindness yield to scientific methods of approach, and are preparing to swing wider open; to let all realize they have lived before in a state of evolutionary progression; preparing for earth-life among tangible objects, even as we now live, preparing for life in spirit spheres, and that every step, known or unknown to human souls at the time, is a mathematical advance according to the eternal sequence of infinite law.

THE HUMAN SOUL MUST LIVE AND ADVANCE FOREVER.

And every act, according to its force, develops a resultant joy or sorrow, and can bring neither more, less, nor any other result. The breath of life animates our flesh for a few brief moments, compared to two infinities, that bind the soul's past development and future destiny.

Spiritualism makes no war against any existing principles of religion, but urges such as neglect to keep step with tramping ages to humbler lives of greater purity. Religion is moral, progressive science. Its foundation stones are laid by God, who is a spirit, and revealed by spiritual utterances through mouth or pen of holy prophets, moved by divine inspiration. Ancient revelations were exactly ganged to the understanding of the age and people to whom they became apt illustrations of wise laws, beneficently adapted to the condition of mental growth and knowledge at the time. Much recent stupor, contention and embarrassment arise from modern interpretations of ancient forms of expression, quite simple and necessary as metaphorical illustrations in an atmosphere of primitive ignorance, but liable to mislead those skilled in our exact sciences, a knowledge of which God has since given to the world that all who desired may advance in power and wisdom by gaining a clear understanding of their immediate surroundings. Divine principles are written by the infinite all over the universe.

EARLY REVELATIONS have been ignorantly ascribed to either miracle or a suspension of known law. Neither can be correct, for no law established by the infinite can be broken; hence everything incomprehensible to man is but some higher manifestation of law than unknown, which man's existing growth of knowledge rendered him incapable of understanding. Thus intricate results of analytical chemistry are often popularly illustrated by the simple analogy of imperfect parables or necessarily symbolized by some known objects. A belief in the possibility of miracle implies a partial knowledge of God's law. Hindoo ascetics still devoutly practice ancient rites in Central Asia, work-

ing wonders with as much system as in years gone by. Christian missionaries have witnessed their natural magic and pronounced it diabolism. The chemists of early science were feared as sorcerers. All forms of faith claim to be founded on revelation, which must imply immortality or life beyond.

Spiritualism stands coeval with the ages. Its modern forms of phenomena are now being industriously resolved by the best scientific talent of the age into a new and higher expression of known and inflexible law. Any thorough understanding of the science of Spiritualism requires a critical examination of mediums through whom its phantasies come. All past and present spiritual phenomena manifest to any earthly person have always required the co-existent

PRESENCE OF TWO EXCEPTIONAL INDIVIDUAL BEINGS;

one in the spirit-world, who is yet alive to material influences; and one on earth, whose magnetic pores are wide open to obey the impressions of spiritual forces. Such beings are now exceptional in their constitutions, and little understood, even by themselves. No phenomena known at the present day can take place without the simultaneous presence of two such mediums, who should be in harmonious conditions of mind. Ancient Hebrews rejoiced and trusted in their specially endowed prophets, who stood higher in national estimation than simple priests. Hindoo sacred records are the words of prophets preserved by priests. The inspired prophets of Persia stood foremost above all priests. Chaldean soothsayers gave place before a nation's prophet. In mighty Babylon, Daniel, prophet of the Most High Spirit, was a born medium, so developed as to be a prophet by nature. The various phases of Spiritualism, displayed in the mission of prophets recorded in the Holy Bible, differed in degree from any among the ordinary priesthood. Amid the changed conditions of later times, Isaiah's fearless prophecies ignored laws taught by Moses, for

PROGRESS MARKS EVERY AGE

of earth's history. Later prophets never conformed to earlier styles of utterance, whose flowery and unavoidable imagery having blossomed and borne fruit in their proper age, were consigned to disuse as necessary relics of an evolutionary history.

Greece, during two thousand years, had her destinies shaped by oracles, sung by Virgil and quoted by Ovid. They were always women who were called to serve the oracle, because of their peculiar susceptibility to delicate influences. We are told they were generally selected from peasants, ruddy in health, pure in life and uncontaminated by communion with the world. They submitted to long and frequent fasts in prayerful spirit, and indulged in frequent abstinences. Delphic oracles were assisted by inhaling certain mephitic vapors at the mouth of a cavern. Thus the Pythian oracle of Apollo, or the Sun, inhaled the vapor of nitrous-oxide gas while standing beside a tripod. Their modes have been different at all times. Virgil records ten sibyls in succession, who served the oracle of Apollo. The history of the most famous Cumean sibyl, differs in that no mortal being upon earth selected her, but the natural unfolding of her own special gifts of mediumship drew the wisest and best to listen to the words of wisdom uttered through her. She dwelt in a cavern, and her exalted phase of mediumship was pure and spontaneous, and higher than other Grecian sibyls. Her utterances ruled the fate of armies and guided the destinies of nations. She inscribed words of wisdom on palm leaves, which she scattered to enlighten and improve mankind. In Greece, where laws of prophecy were best studied,

THE PROPHETS WERE MOSTLY WOMEN,

and these conducted their temple worship. In Judea prophets were mostly men, although some women were inspired. In our age of exact analysis, its modus operandi comes wholly within the dominion of laws capable of clear demonstration to minds familiar with the attained results of modern science. Modern Spiritualism now claims its divinely ordained place among the exact sciences, and shrinks from no possible test honestly applied within those conditions of law by which, in common with all known things, it is wisely and beneficently hedged about. It is being developed as a gift to bless suffering humanity, and in its present phase presents itself as a purely spiritual science, which mankind may study and now understand. All its known manifestations reveal matter as servant of soul, subject to be acted upon by fluids, gases and imponderable principles of reasonable force, the highest of which is spirit, acting in harmony with the Supreme Intelligence. Man's five material senses, with his higher sense of perception, illumined by an influx of light, are now transforming superstitious hypotheses into spiritual science, capable of exact demonstration. Every living creature in God's boundless universe is the subject of silent spiritual influences. All breathe in daily spiritual food. Without the presence of spiritual intelligences, the wealth of human thought, instinct and impression would be wanting, and human progress would fall and wither. We must not venture on any unproved hypothesis. Among the ancients, natural mediums were considered superior to any whose development was simply cultivated. Persons so ordinarily constituted, have not

the peculiar organization capable of being controlled, to receive and impart messages, conveying intelligence, between dwellers in spirit spheres, and earth's dwellers in flesh.

WHEN MANKIND BECOMES MORE PURIFIED there will be more exalted mediums. In this examination we have the comparatively first principles of matter, force and spirit to deal with. Matter is vitalized by force. Spirit is will, and, when manifest by force, enters into different atoms, which take it up in its general unorganized state. Death disorganizes all forms of spirit atoms in vegetable life, but cannot in any race of mankind. Human brains are the complex batteries which organize a subtle animal magnetism, more refined than mineral magnetism, and less so than spiritual. On these personal character is inscribed. All its traits variously result from secretions of force, which quicken local atoms into activity, and result in expressions of character exactly corresponding to the condition of the material acted upon. By the repeated stimulus of laborious study artistic and other tastes are developed, while other brains absorb force in organs that stimulate muscular development of the body, determining color, length and firmness of limb. For purposes of illustration look at three classes of matter: First. Absolute force is in every organism. It has two modes—positive and negative, or attractive and repulsive. When force, gathered together by higher powers, charges the receptive organs of negative mediums such sensitive persons are magnetized. Where these charges remain, and cluster around organs of the physical brain, the endowment

STIMULATED MEN TO PROGRESSIVE ACTION, as great statesmen, generals and successful men, who, if they realize the secret of the power they are using, may carve their upward fortunes from lower walks of life. Many have found their so-called luck has forsaken them when their disobedience to an inward monitor has broken the attraction that brought them higher power. All persons around home circles are active batteries, physically emitting blessed or evil emanations, according to their character and condition. Force, stimulated in tissues, becomes a magnetic heater. As this scientific admit that force must escape when death disorganizes our flesh, and as force is indestructible, it must live and continue to act. Force individualizes man, whatever his outward condition. As the same powers, which are patent on earth, exist in the next life beyond, the soul of man, when withdrawing from flesh, takes all its characteristic force, which continues to surround it, and becomes manifest as its spiritual body. Second. Force is a fluid, ever seeking an equilibrium; and some varieties of mediumship, absorb its negative quality. Such appear nervous, or often strange and incomprehensible. They are harp unequalled strings, and may give forth exquisite music under master hands. They are like flowers, perpetually parting with their aura. Third. The neutral class of common life, who are neither magnetized nor medium. All nature is tending irresistibly to an equilibrium; and towards the day when all shall behold their faithful teachers, and through them, perceive a true reflection of the overruling spirit of Infinity.

IN THE GRAY DAWN OF A NEW SPIRITUAL EPOCH,

the advanced corps of mental telegraphists have imperfectly succeeded in bridging the chasm, using such human instruments as were found able to respond. Hereafter many will be properly prepared by spirit influence, and better results will naturally ensue. Many suitable mediumistic children are rapidly growing up, whose active force gives off by exhalation the pulsations necessary to accomplish demonstrative phenomena; but spirit telegraphers are forbidden to cause any drain from use until their growth is attained. When this dynamic material is drawn from grown persons only the excess they produce should be used. In sick chambers diseased persons, so thrown off their equilibrium as to be unable to properly retain life's forces, temporarily expel pulsations suitable for such spirit use. All manifestations require equally suitable mediums in spirit-life. Two classes of mediums on earth each comprise great varieties. First, those whose outward exhalations of physical life produce a suitable battery, whose power comes out and enables the chemists in spirit-life, operating through their mediums, to use it as our earth chemists use copper and zinc. Spirit power manifests forms of expression by using the aura of the medium in spirit-life as copper is used, and exhalations from the physical body of the medium on earth as the zinc. To these unequal substances, a force contained in the atmosphere is adapted by

THE WILL POWER OF A SPIRIT TELEGRAPHER'S BRAIN.

for use as the solution, whose action, in developing a uniformity of media, causes a tiny detonation, as when atmospheric pressure collapses, a condition earth chemists call a vacuum, and walls of earth's arc come suddenly together under pressure of nearly fifteen pounds to a square inch. These second class are psychologized by spirits, who pour their magnetism into mediumistic moulds, which they control by impressing mental impulses, moving muscles automatically to speak, write, express music, etc., and thus manifest intelligent communication. Some mediums include gifts of both classes, and between the lowest physical to the most exalted inspirational forms of mediumistic

gifts there exist successive gradations, exactly coinciding with the individual character of the earth medium, whose co-acting spirit medium is necessarily just what affinity of personal character is sure to attract. These in simple magnetic affinity to the purely spiritual rarely come to possess physical gifts, but physical mediums are more liable to develop into the intellectual. All powers of mind are ever stretching upward for control. The third class unite the two, and all individual forms result from some speciality of organism and strictly conform to law.

HIGH AND HOLY SPIRITS

have patiently witnessed the uses and abuses of these powers by a blind and superstitious world. Whole spheres of the Great Physician's angelic legions await as ministering spirits your first token of willingness to be advanced. They cannot interfere with your free will without destroying God's gift to man, but they are ever ready to give to those who ask. The ascents of eternity continually unfold new phases of thought and action. The manifestations of modern Spiritualism offer facts, not theories, in proof of immortality, and lead our steps toward that great temple of spiritual science where all must learn for themselves. This is a glorious use. Its abuses result from that want of pure enlightened morality, lack of honor, justice and good faith that pervades the world generally at this time. Spiritualists naturally ripens such seeds as exist in human souls. It is coming to control popular thought, and exhibit much now hidden in humanity by an exhausted condition of society. Spiritualism simply unfolds character as the sun unfolds a bud. Some craven vultures, unable to realize what a holy and sacred gift inspiration and spirit mediumship is, use it unworthily to simply trade on life's best and tenderest feelings. Until the general character of spiritual life is deepened in many mediums

FRAUDULENT AND UNWORTHY EXAMPLES, will exist. Ignorant and thoughtless or determined investigators, anxiously seek wonders for amusement. Spirit circles unfold power by centering magnetism; and one deceitful mind may eject, like a puff-ball, seeds of fraud into the pulpit of the air. Strong psychology, exercised by positive minds, may stimulate weak and receptive mediums to answer their expectations, being sufficiently powerful to neutralize the spirit control. The seeker after spirit communication should aim to be as passive as possible.

Mrs. Britten protested vigorously against dark circles, denouncing them as injurious to health, as they attract spirits of grosser quality, whose unwholesome presence is degrading and dangerous. Mediums made sensitive at every magnetic pore are the martyrs of to-day. Being liable to be psychologized for evil as well as good, they often suffer as the general public cannot appreciate. Act kindly toward them, and, by bringing good influences to bear upon them, surround them with a better and holier atmosphere. Spirit circles should be churches, and every one a step nearer to God. Circles do not aid mediums once properly developed. They should be positive to all earthly influences, and only negative to spirit power. All powers may be abused. The phenomena of Spiritualism are almost as experimental to spirits as to us. United action is establishing a communication which will soon unfold new and important moral and scientific revelations to the world. Let all who study the Great Spirit in its works be faithful and true to the impressions of their highest nature.

In Joseph Cook's Parlor.

On Monday evening last, an invited company met for the ostensible purpose of exchanging views upon the subject of "Woman's Suffrage." Our invisible reporter being present, however, informs us that the leading thought in the minds of a large majority was that of wonder and inquiry respecting the statements made by Mr. Cook at his noon lecture in the Old South Church of what he had recently seen of the phenomena of Spiritualism. Venerable clergymen whispered to each other of what they themselves knew in regard to this "modern heresy," and timidly said, "Perhaps there is something in it after all," and though Bronson Alcott spoke pleasantly of "Woman's Suffrage," and the distinguished violinist, Ole Bull, chimed in a tuneful word, and Mrs. Julia Ward Howe and other ladies spoke nobly for the subject, this did not avail in the least to keep the train of thought upon the right track, for about two-thirds of it would switch off to the psychic branch. —Banner of Light.

The Hancock (Iowa) Independent says: "The Religio-Philosophical Journal is an advocate and exponent of Spiritualism, and probably the best of its class published. It is a paper of unexceptionable tone, fair and liberal, and at least deserving of the liberality it so generously extends to others. Specimen copies can be seen at this office."

Thinkers are scarce as gold, but he whose thoughts embrace all his subject, pursues it uninterruptedly and fearlessly of consequence, is a diamond of enormous size. —Lander.

REV. JOSEPH COOK.

His Lecture on The Scientific Triumph of the Bible View of the World.

(Boston Transcript.)

The closing lecture in this season's course was delivered at the Old South to-day.

After prayer by Rev. Dean Gray, Mr. Cook took up the consideration of his main subject, "The Scientific Triumph of the Bible View of the World."

An account of certain experiments observed by himself was given by Mr. Cook, who said: "No one knows how shy I have all my life been of quacks, but of all quacks, the theological quack, the quack who stands between man and his fear of heaven and hell, had the bulk of my loathing. In the library of Mr. Epes Sargent, last Saturday, I consented to meet a psychic. I took with me my family physician and my wife, and the friend of hers, a lady who herself had performed psychic experiments for Mrs. Stowe, and that lady's husband. Of the nine persons present, five were unbelievers. The experiments had satisfactory and unsatisfactory results. The following were satisfactory:

Satisfactory Points.
1. Five strong gas jets, four in a chandelier over the table and one in a central position on the table, were burning all the while in the library where the experiments took place.

2. At no time were the slates taken from the sight of any one of the nine persons who watched them. The writing was not produced, as was Slade's in London and at Leipzig, on slates held under a table.

3. The utmost care was taken by all the observers to see that the slates were perfectly clean just before they were closed.

4. During the first experiment, nine persons clasped each one hand or two, over and under the two slates. The psychic's hands were among the others, and he certainly did not remove his hands from this position while the sound of the writing was heard.

5. While a dozen hands, in full light were tightly clasped about the slates in the first experiment, we all distinctly heard the peculiar grating sound of a slate pencil moving between the slates. I said "Halt!" once or twice; and, in a nearly perfect silence, we every one of us heard writing going on between the surfaces. Afterward we saw the fragment of pencil which was used, and we noticed that it was worn by the friction of writing.

6. Each observer had written on a scrap of paper given him by the psychic the name of a deceased friend and a question addressed to the person named. All the scraps were folded into tight small pellets and placed in a group on the table and then mixed, until I could not tell my pellets from others in the collection. Half a dozen names were correctly given by the psychic, while the pellets remained unopened. One of the two pellets which I had thrown into the group contained the following words: "Warner Cook. In what year was my father born?" The psychic, who certainly had not seen me fold or write the pellet, for he was not in the room at the time, told me correctly the name it contained, which was that of my grandfather. I thought this perhaps merely a case of mind-reading. The psychic wrote on the slate, "I wish you to know that I am come I do so long to reach you, W. C." I thought this perhaps were fraud, although I was told it came from a spirit.

The psychic, however, began to suffer, or assume singular contortions; and said they were the results of the efforts of a spirit to communicate through him. I very much doubted whether he was not acting a part, and watched him, as all the rest of the company did, very closely in every one of his motions. He played two slates on the table before him, and a hand, palm downward, on each slate.

He seemed to be making a strong effort of will, and said he could not tell whether the experiment would succeed. Biting a small fragment, not much larger than four or five times the size of the head of a pin, from the top of a slate pencil, he placed the bit on one of the slates, and called on us all to see that both surfaces were clean. This we did in the full light to our perfect satisfaction. The psychic then shut the slates with the fragment of slate pencil between them, and required us all to grasp the edges of the slates. He drew my hands into a position near his and made several strokes over the back of one of them. Meanwhile, his face showed strong efforts of will; his whole countenance energized; he seemed to be in an agony of volition; his features changed their expression to one of great vigor and determination; and yet, while this look was kept up, he was shedding tears. It was in this mood of the psychic that the audible writing began; and when it was finished he returned to his usual state.

7. The writing found on the slates when they were opened was in response to my question, and was as follows: "I think in 1812, but am not sure. Warner Cook." This date was correct. The spirit expressed in the reply did not exist in my own thoughts, for I knew what the date was. During the writing I was not thinking of the date, however, but very cautiously watching the psychic to detect fraud.

8. In the second experiment the psychic continued on each page.

A SERMON.
Which Shows How Inflated Discourses are
Evolved from Scanty Texts.
BY THERON.

"Mary had a little lamb,
Its fleece was white as snow,
And every where that Mary went
The lamb was sure to go."

In the whole range of English literature, there is not to be found a verse possessing such a dulcet flow of rhythmic sweetness, such exquisite beauty of poetic imagery, and such a profound power to thrill the deepest and tenderest sympathies of the heart, as the verse that forms the subject of the present discourse.

Poetry includes all that is to be found free and diffused in knowledge and in art; but in poetry beauty is intensified and knowledge condensed. Thought is transmitted with an instantaneous vividness that illuminates the soul with the splendor of dazzling significance. In each verse, as in a gem, are beauty and value in small compass. Poetry is concentration.

Beauty, feeling and significance are crystallized in the verse I have selected for my text. The exquisite taste of the poet is, in the first place, manifested in his selection of the name of Mary. What tender associations cluster around that name! It has been the name of our mothers, our sisters, and our female relatives generally, and, indeed, of other people's sisters who have been dear to us. The name is memorable in history, and is hallowed in Mary, the mother of Jesus, who must have been the embodiment of all that is lovely and good in woman. The mysterious is an element of the sublime, and the character of Mary has been exalted into sublimity from the fact that she was enveloped in an inscrutable mystery, inasmuch as she was at the same time a virgin, a wife and a mother. Upon none other of her sex has ever been conferred so amazing a prerogative, and from the time of the phenomenal and unprecedented formation of Eve from a rib of Adam down to the present hour, no other woman has been blessed with the consummate ability to be a virgin, a wife and a mother at the same time.

There were Marias who occupied an anomalous and unenviable place in history, as Mary, Queen of Scots, and some who were notoriously evil, as Mary de Medici and Bloody Queen Mary, of England. I wish, however, to call particular attention to the fact that the name "Mary" is, in itself, in no manner accountable for the evil conduct of those who have disgraced it. The probability, indeed, is that if such contumacious and wicked women had not been named "Mary," that they would have been much worse than they were.

A peculiar beauty of the name is to be found in its orthographical construction. It is composed of the smooth, full, consonant, "M," followed by the melodious vowel "A," succeeded by the resonant consonant "R"—the gentle trill of which gives such a grace to elocution—and the word terminates with the short sound of "Y," giving it a delicate and pleasant finish. How delightfully is the admirable taste of the poet displayed in the selection of a name that is in its very utterance harmonious, rhythmical and dignified.

The Mary of the poet is evidently a child radiant with the light of youthful beauty, and fascinating the senses by her attractive grace, while she wins the heart by her innocence and goodness. What a lovely picture! Youth, beauty, grace and innocence all combined in Mary. True, the author does not give us a detailed description of her, for with the felicitous tact of the true poet he leaves to the imagination of his reader the joy of supplying those excellencies which the mind can pleasurably conceive as existing in Mary in a most exalted degree. That her disposition was most affectionate, cannot be doubted, otherwise she never would have had any lamb; never would have made a pet of that delightful animal that from time immemorial has been the emblem of unsullied innocence.

Now this brings us to the consideration of the lamb. Jesus was called a lamb because he was offered as a sacrifice in expiation of the sins of those who were living when he was on earth, and those who have lived since. As to those who lived before he was on earth the authorities differ, but that does not enter into the consideration of the present subject. Mary was the mother of Jesus, and behold how appropriately the poet has associated Mary with the lamb. Of course it is not intended to convey the idea that the lamb in the poem had anything to do with cleansing the sins of Mary. She, bright and beautiful as she was, was a sinner, and if she had died suddenly in all the glow of her beauty she would most certainly have gone to hell if she did not believe that Jesus died for her; and her friends when they died would be edified by seeing her in torment, and their happiness would be increased by knowing that they were spared, although many of them had led bad lives. While Mary, the young, the good, the beautiful—but the unbelieving—was, in consequence of being stained with original sin, writhing in eternal agony. The lamb, as I have said, had nothing to do with expiating the sins of Mary—nothing at all. He or she was merely Mary's companion. The poet is particular to tell us that "its fleece was white as snow." What a lovely comparison, and how original! White as the beautiful snow! White is an emblem of purity and doubtless, Mary took pains to wash her lamb and preserve unsullied the whiteness of its snowy vesture, and prevent her pet from being annoyed by the irritating attacks of parasitical insects that so often infest the fleeces of pretty lambs as sine torment the best of natures. We should endeavor to purge ourselves from sin and emulate the stainless whiteness of the fleeces of Mary's lamb.

We can see Mary laughing amid the flowers while the lamb grazes around her in grateful gambols. We can see her among her playmates a queen, loved by all for her amiability, and the lamb decorated with blue ribbons shewing in the admiration bestowed upon his young mistress. We can see her at home the pride and joy of her parents, dutiful and affectionate while the lamb behaving in-doors with decorum in reclining in a corner of the cheerful room.

The poet having drawn the impressive picture of Mary and the lamb, next gives us a pleasing and wholesome lesson of fidelity. Here he conveys the excellence of the thought. The beauty of glowing words, the melody of cadenced rhyme, and even splendor of gorgeous imagery would not be truly poetry, did they not all combine and interweave their excellencies to form the superb setting of a gem of thought, for thought is the soul of poetry.

Here the author of my text shows his power in the lesson he conveys of love, com-

placency and fidelity: "Everywhere that Mary went the lamb was sure to go." Such was the lamb's love for Mary, such his confidence in her gentle nature, such his fidelity to her, that he accompanied her everywhere. It certainly must have been very agreeable to Mary to have this specimen of mammalian innocence and beauty continually following her, and showing its love in the exuberance of its delightful frisking, and its fidelity in the persistence of its constant attendance.

My friends, we should endeavor to emulate the beauty of the character of Mary and the fidelity of her lamb. We should study to attain perfection in all the virtues and to do this we must believe in Jesus. We cannot be virtuous unless we do, and if we reject him we shall never see the light of heaven. Vain is the language of those who say that if a man is an honest man, a moral man, a just man, a good neighbor, an affectionate father, and an example of excellence in every possible particular that he is worthy of eternal life. I tell you that no man is so worthy unless he believe in Jesus and is a zealous member of a church.

The purpose of the preacher is to tell you what you should do to be good, and not how to do it. We do not teach people how to be good; how to cultivate their moral sentiments and restrain their propensities. To do so would require a thorough comprehension of man's nature as an animal, an intellectual and a moral being. It would also involve the construction of a formulated system of scientific morality. With these things we have nothing to do. We preach Jesus and him crucified and that is sufficient for every purpose.

In the beautiful verse which I selected for my text you find inculcated, love, purity and fidelity. Ponder upon these things, my friends, and may their contemplation aid in the salvation of your souls.

"It is well a common thing for an orthodox minister in preaching from a text, to distort the sense in such a manner as to evolve from it irrelevant conclusions that are not warranted by the language of the verse or verses selected to form the theme of the discourse. By instituting an unlooked for comparison here, by an eloquent appeal to the prejudices of his audience, he has created a display of learning in this place and a skillful sophistry in that, and by many an artifice of pulpit oratory, he manages to extract from the text a meaning corroborative of the dogmas of the creed, has been content to preach, and induce his hearers to believe that they have enjoyed a nourishing mental feast, when, in reality, they have only been inhaling evangelical vapors.

This satirical sermon shows how a text can be twisted to suit a purpose. Its publication is not intended as a slur upon the christian faith, in any sense; but merely to show up one of the tricks resorted to by some ministers.

LIFE WITH THE SPIRITS.
By Ex-Clericus.
(Continued from last Number.)

It was through Mrs. Hayden that I first learned of the interest of Queen Victoria. In the subject of Spiritualism; and she had the information directly from a lady of the Queen's household, whom she met at a séance holder at the Lord Chancellor's. This lady told Mrs. Hayden that the Queen had, on surprising some of them whilst making experiments around a table, expressed an interest in what they were doing, and the wish to join them in their efforts. This was comparatively early in the Queen's life, before those severe afflictions of a later day had been visited upon her. In these later days, there is good reason for believing that the consolations of Spiritualism have been her chief comfort and support in her afflictions.

The séances of Mrs. Hayden, while in England, were held mostly among the upper and more influential classes, whose members were too polite to treat her with open suspicion; yet they were often quietly on the watch for some indications of a "Yankee trick." But a perfectly open and lady-like frankness on the part of Mrs. H.—a trait essentially belonging to her character, seems to have soon disarmed her visitors of their suspicion, and rendered them more open to a fair examination of the phenomenal intelligence that was ever seeking an expression through her extraordinary capacity. The puzzled visitors would sometimes enter into a conversation with her somewhat as follows:

"What kind of a table does it require for your purposes?"

"Any table will do—one about as well as another."

"Could you have the rope on our table, at our own house?"

"Certainly there would be no difficulty in that."

"But what preparation should we have to make for you?"

"None at all; I am ready to go with you now, if you wish it."

By this fair and open method of meeting suspicion, even cautious skepticism could not but be greatly modified; and it was probably owing largely to this perfectly ingenuous manner of Mrs. Hayden, that her success in England was so widely extended, especially among the leading intellectual classes of society.

After her return to Boston, I had many a pleasant time at Mrs. Hayden's usual séances, which were open to all investigators. On these occasions, I have witnessed incidents of the most interesting and touching character, one of which I find lingering in my memory with especial vividness. A venerable and fine looking gentleman was present, in whose behalf the rapping response came unusually prompt and loud. It was not till after the lapse of some time, during which many interesting responses had come to this noble looking old man, that the others present found out that he was nearly deaf, and that hence came the extraordinary efforts of his spirit friends, who themselves knew very well the fact.

Often have I seen persons in deep habits of grief enter Mrs. Hayden's rooms, evidently hoping, and yet fearing as to what might be the result. In almost every instance of this kind, some striking proof of the reality and nearness of a loving presence would be given; and then would the aching heart find relief in tears—not of sorrow, but rather of joy for that which had thus come to them.

On one occasion, I took a dear friend of my own to Mrs. Hayden, under circumstances of deep and painful interest. This friend had just parted from the visible presence of an interesting and only daughter, about 6 years of age, and the heart of the poor mother was left sadly desolate. She had, however, if I remember rightly, two boys still left to her; but the pet of the family had vanished from her vision, and she seemed inconsolable at her loss. I had called to see if I could not say something to help the afflicted ones in their great trial. She (the mother) had known but little of the new claim and methods of spirit communication, but she was not especially opposed to the idea, as was her husband, who fortunately was absent at the time of my call. After talking a while with her, she thought came suddenly into my mind—after the usual manner of spirit-impression—to invite her to go with me to Mrs. Hayden's, telling her that I thought she might thus receive something which would afford her some comfort. My invitation was accepted, and we soon found ourselves in Mrs. Hayden's calm and cheerful presence. The facts came quite promptly—joyfully as it were. My friend was invited to ask questions, which she did, and got replies that seemed so real and satisfactory, that she was soon overcome with emotion. Her spirit-daughter was declared to be present, with other dear friends, and now came a most interesting and striking test. With touching earnestness the mother said to her spirit daughter, "Were you with us the other evening when we were looking at the stars and talking about you?"

"Yes."

"Can you tell me what it was that your little brother said about one very bright star?"

"Yes."

"O, if she will but do that! I should then feel that it is indeed my darling daughter."

The alphabet was called and the sentence, "Blessy's star," was spelled out, much to the astonishment and joy of the mother, who said that these were the exact words used by the brother at the time; to his child fancy it was Blessy's star because it was so bright and twinkling. Other interesting communications and tests were received, and when that mother went back to her home, it was with a heart from which the sharpest agony had been removed, never again to return.

But perhaps the most pleasant of all my privileges of Mrs. Hayden's mediumship, was what sometimes took place when I would make a friendly and social call upon her. It was more especially then that my own dearest ones in the spirit life would come into vividly conscious nearness to me. This was particularly the case with my spirit children, who, with a lively band of child spirits—including especially those of Mrs. Hayden herself—would gather around us for something like a regular frolic. Their favorite amusement was to make some kind of playful use of the raps. On several occasions I have heard an almost perfect imitation thus given of a shower of rain falling upon the roof of a house. First would come a few scattering drops, then a rapid increase, until the climax of the shower would be reached and then a gradual dying away of the sounds until the rain was over, and we could almost see in imagination, the clear sky breaking through the opening clouds. Of course more mature spirits must have been present, assisting on occasional like these.

I might add still more of my interesting experiences of Mrs. Hayden's mediumship, but I must hasten on to other matters. She was, on the whole, the most satisfactory test medium of the kind I have ever known. Her visit to England had resulted so satisfactorily that, at about the time I gave up my public hall in Boston, she departed on a second mission to that country, and a large farewell meeting of her friends was held at which she received the highest commendation of the speakers, both as to her moral and social worth and the excellence of her mediumship, sentiments which were embodied in an address to the people of England and signed in behalf of the meeting, by Allen Putnam and A. E. Newton, the chairman and secretary. This was on the 27th of March, 1883.

To be Continued.

A Dream—It Was a Dream.
The following strange dream-story is published in *Lippincott's Magazine*, and can only be rationally explained by the fact that some persons become highly mediumistic during sleep.

There is an inexplicable story—which I believe has never been published—among the traditions of the fat, fertile hill country of Western Pennsylvania, the most unlikely quarter in the world to serve as a breeding place of mystery. It was settled almost wholly by well-to-do farmers from the north of Ireland, economical, hard-working folks—God-fearing too, after the exact manner described by John Knox, and having little patience with any other manes. Not a likely people, assuredly, to give credence to any fanciful superstitions, and still less to originate them. The story, indeed, has a bold, matter-of-fact character in every detail which quite sets it apart from relations of the supernatural. I have never heard it explained, and it is the best authenticated mystery in my knowledge.

Here it is in brief. Among the Scotch-Irish settlers in Washington county, in 1812, was a family named Plymire, who occupied a comfortable farm and house. Rachel, the daughter, was engaged to a young farmer of the neighborhood. On a Saturday evening in July, having finished her week's work, she dressed herself tidily and started to visit her married sister, who lived on a farm about five miles distant, intending to return on Monday morning. She tied up her Sunday gown and hat in a checkered handkerchief and carried her shoes and stockings in the other hand, meaning to walk in her bare feet and to put them on when she came in sight of her destination, after the canny Scotch fashion. She left home about seven o'clock in order to have the cool evening for her walk. The road to the farm was lonely and unfrequented. The girl did not return home Monday, but no alarm was felt, as the family thought her sister would probably wish to detain her for a few days; and it was not until the latter part of the week that it was found that she had never been at her sister's. The country was scourged, but in vain; the alarm spread and excited a degree of terror in the peaceable domestic community which would seem inexplicable to city people, to whom the newspaper has brought a badge of crime every morning since their childhood. To children raised in those lonely hamlets and hill-farms murder was a far off, unreal horror.

The girl had left home on Saturday at seven o'clock. That night long before ten o'clock (farmers go to bed with the chickens), a woman living in Green county, about forty miles from the Plymire farm, awoke her husband in great terror, declaring that she had just seen a murder done, and went on to describe a place she had never seen before—a hilly country—with a wagon road running through it, and a girl with a bundle tied in a checkered handkerchief, and shoes and white stockings in the other hand, walking briskly down the grassy side of the road. She was met by a young man—the woman judged from their manner the meeting was by appointment; they sat down on a log and talked for some time.

The man at last rose, stepped behind her, and drawing out a hatchet struck her twice on the head. She fell backward on the wet,

rotten leaves dead. Presently the man was joined by another, also young, who asked, "Is it done?" He nodded, and together they lifted the body and carried it away out of her sight. After a while they came back, found the bundle of Sunday sperry and the shoes and stockings, all of which were stained with blood. There was a ruined old mill near the road; they went into it, lifted a loose board in the flooring, put the bundle, shoes, etc., with the hatchet, underneath, and replaced the board. Then they separated and went through the woods in different directions. The farmer's wife told her dream to her husband that night; the next day (Sunday), going to a little country church, she remained during the intermission between the morning and afternoon services. The neighbors who had come from a circuit of twenty miles to church, gathered, according to their homely habit, in the churchyard to eat their lunch and exchange the news. Our dreamer told her story again and again, for she was impressed by it as if it had been reality. After the afternoon service the congregation separated, going to their widely-scattered homes. There were thus many witnesses ready to testify to the fact that the woman had told the dream the morning after the murder was committed at a distance of forty miles, when it was absolutely impossible that the news should have reached her. There were no telegraphs, we must remember, and no railways in those days—not even mail carriers in those secluded districts.

When the story of the girl's disappearance was told over the country at the end of the next week, the people to whom the dream had been repeated recalled it. Now, always the matter would serve as a good material for the reporters, but the men of those days still believed that God took an oversight even of their dreams. Might not this be a hint from him? The Rev. Charles Wheeler, a Baptist clergyman of Washington, well known in Western Pennsylvania and Virginia's generation ago, and Ephraim Blaine, Esq., a magistrate, father of the present Senator from Maine, and as popular a man in his narrower circle, drove over to see the woman who had told the dream. Without stating their purpose, look her and her husband, on pretense of business, to the Plymire farm. It was the first time in her life that she had left her own county, and she was greatly amused and interested. They drove over the whole of the road down which Rachel Plymire had gone.

"Have you ever seen this neighborhood?" one of them asked.

"Never," she replied.

That ended the matter, and they turned back, taking a little used cross road to save time. Presently the woman started up in great agitation, crying, "This is the place I dreamed of!" They assured her that Rachel Plymire had not been upon that road at all. "I know nothing about her," she said, "but that girl I saw in my dream came along here, there is the path through which the man came, and beyond that turning you will find the log on which he killed her." They did find the log and on the ground the stains of blood. The woman, walking swiftly, led them to the old mill and to the board under which lay the stained clothes and the hatchet. The girl's body was found afterward, buried by a creek near at hand. Rachel's lover had already been arrested on suspicion. It was hinted that he had grown tired of the girl, and for many reasons found her hard to shake off. The woman recognized him in a crowd of other men, and startled her companions still more by pointing out another young fellow from the West as his companion in her dream. The young man was tried in the town of Washington for murder. The dreamer was brought into court and an effort was actually made to put her on the witness stand; but even then men could not be hung on the evidence of a dream. Without it there was not enough proof for conviction; and the jury unwillingly enough, we may be sure, allowed the prisoner to escape. It was held as positive proof of his guilt that he immediately married the sister of the other accused man and removed to Ohio, then the wilderness of the West.

A Haunted Castle in the Nineteenth Century.
(From *Revue Spirite*.)
(Translated for the Religio-Philosophical Journal by Mrs. Mary M. Creple.)

The readers of the *Revue* may have read in a recent number an article entitled, "Faute de prémonition," and signed "Algol." As a fervent propagator of the spiritualistic philosophy, and especially as an eye witness of these facts, I wish to testify in favor of the truth of these relations of Algol, and to add some details of those extraordinary phenomena which occurred daily before our eyes for the space of a year. I throw them out as a triumphant challenge to our illustrious leaders of positive and materialistic schools, the most part of whom take a very weak and gloomy pleasure in relegating to the domain of impossibilities, all great questions of God, of the soul, and of spirituality.

I am certain that if this recital should happen to fall into their hands, they would not fail to shrug their shoulders with disdain and to smile with pity on us whom they fancy to be the victims of hallucination or mania. What matters it? Because there are blind people, does it follow that the sun and the stars shine with a feeble light? Listen then, O you who are puffed up with vain glory, and reject *a priori* everything which according to you is not susceptible of scientific explanation. Listen, I say, you who believing yourselves greater minds than Aristotle overthrow all logic by taking for the basis of science this monstrous absurdity:

A posse cadaverem valere consequentia!

The castle of D. in the neighborhood of St. A., of which Algol writes, has, I think, for several centuries been visited by the inhabitants of the other world. As proof of this statement I will mention the nocturnal noises which were heard by the master of the house, and what is more, a month disturbed the sleep of his guests. They have been heard and they certainly can still be heard with sufficient distinctness to preclude all idea of hallucination. These were about the only phenomena which were observed until the year 1876. At about nine o'clock of Easter night of that year, mysterious lights appeared in the shadowy alleys of the park. They were red, vacillating and blazars, and were visible for more than an hour that evening. When we approached them they instantly faded away. To these extraordinary occurrences others followed, which left them entirely in the shade. From the first night all the bells in the house, from the largest to the least, were rung, or rung themselves, faintly at first, then with full force and in concert. In vain did we examine the bell ropes, they were motionless; we even saw that three of them were without cords, and perhaps had not been rung for a century. They continued to ring in this way until morning. On the next and following nights the noises were redoubled; for three weeks they sounded like blows of hammers on the barrels in the cellars.

In vain did we arm ourselves and descend there; as we approached the noises gradually died away, and when we arrived in the cellar we found it perfectly quiet as it is usually in those subterranean places. As soon as we ascended the noises commenced louder than ever, and at the same time a frightful racket resounded through the upper halls, which froze us with terror. Imagine two or three hundred dishes clattering down the stone stairs and a sound like clanking iron and chains; add to this harsh screeching voices and piercing cries, whistlings, knockings to the right, to the left, on the ceiling, on the furniture, fine sand and stones thrown about and falling on us (notwithstanding the doors were securely closed)—finally frightful howlings on every floor of the house, and you will have a faint idea of what happened in that manner every night for three consecutive weeks. During a repast the very massive dining table began to move and turned slowly around on itself; then it raised itself up and stood on one end, while violent knockings like loud blows of a hammer were heard on the underside of it, seemingly near the middle. During this time the dishes were rattling and clattering about, jumping up and falling down with a great noise. Then we questioned it for more than an hour, the hammer strokes replying to our questions in four languages, and with perfect intelligence. What do I say? Did we not hear that table howl and imitate in a horrible fashion the death-rattle of a victim of strangulation. Those powerful and ghastly sounds alternated with the questions asked.

The spirit told us that he was a criminal of the olden time, tormented in the very place where he had committed his crime. In fact, this chateau has a legend of a crime perpetrated at the entrance of a subterranean passage, which is in dispute, having been closed up by an iron grating. This table scene was re-enacted several times, but never with a similar intensity, and the direct writing obtained more than a hundred times with the same success.

We know that since Baron Ouldenstubbé this is not a new or astonishing experience, so I will merely state that all that was necessary was for one of us to place a note in any part of the chateau, to receive a few moments afterward a reply written in red pastel. These replies were for the most part vain threatenings, which were rarely carried out. I recognized in them certain cabalistic signs. Now I come to the facts of the apparitions; and, first, to those who will say to me, "You thought or imagined you saw them." I simply reply, "No, we did not think we saw, but we did see." I cannot force you to believe my recital, only I assure you upon my honor that I invent absolutely nothing, and more than this, more than twenty of my friends will affirm that they have witnessed these scenes. I will state, then, that after the fourth night during a pouring rain and by the feeble rays of the moon which was nearly obscured by clouds, we all saw a gigantic spectre stalk majestically over the large lawn, for more than five minutes; he walked there groaning and moaning. It was only necessary to manifest a desire to see this supernatural being who measured twenty feet in height, to have him appear. At that time all the noises in the house would cease, and if we cast our eyes on the solitary avenues of the park, we could see him perfectly, although the darkness was sometimes so great that we could not distinguish the trees and tall pines. The spirit kept at a distance and seemed like a phosphorescent column in the human form. His wallings softened our hearts toward him, and he seemed to be touched by our commiseration. More than fifty times we contemplated this troubled phantom by moonlight, but it was not prudent to approach it. My friend J., of D., received a violent blow on the face which caused it to bleed several minutes. I was attacked by a shower of stones without knowing from whence they came. I wore an armor which protected me from their blows.

I should never finish if I attempted to relate all that passed in this mysterious manor. Little by little these demonstrations became more calm, and finally less frequent. At the time of writing these very strange phenomena certainly occur, but I repeat, they are now feeble and vague; perhaps we have one in about every three weeks. However, I will say that some special circumstance is needed to attract them, and I feel sure that the noises would return should the spirits be provoked ever so little. There is an outline of the facts. I will mention as witnesses of them, the entire family of D., with the domestics, Messrs. Saladin and H., of M.—Mr. B., former tutor in the chateau and priest; also there were several other reliable persons whom I think useless to name. All those people saw and heard. Now, discuss as much as you will, rationalists and savants, and try to explain all this by your science. In vain do you ring in our ears the big words of modern medicine, hallucinations, spectromania, hysteroid, monomania and others similar, which are nothing but absurd evasions, and which have about as much value as the following explanations: Opium produces sleep, because it possesses a soporific virtue. Sena purges in virtue of its purgative properties. Can you not see that you are inventing words, and nothing but words without explaining anything? But I cease and refer you to more ample works on these subjects. I am merely relating facts, and do not attempt to prove anything. Strong-minded gentlemen, do not presume upon your strength, and remember the words of your honorable colleague, M. Arago: "He, who outside of mathematics, pronounces the word impossible, is wanting in prudence."

PROFESSOR TAKED LEVY.

Note by Editor of *Revue*.—Several of our correspondents tell us that the recital of Mr. Taked Levy is very truthful, and we insert it by advice of our friends.

As the sweetest things put into sour vessels sour them, or put into a bitter vessel embitter them, so murmuring puts gall and wormwood into every cup of mercy that God gives into our hands. The murderer writes Marah upon all his mercies, and reads and tastes bitterness in them all. As to the hungry soul every bitter thing is sweet, so to the murmuring soul every sweet thing is bitter.—Thomas Brooks.

The plainer the dress, with so much greater lustre does beauty appear. Virtue is the greatest ornament, and good sense the best equipage. Seek these first.

Tears like rain-drops have a thousand times fallen to the ground and come up in flowers.—H. W. Beecher.

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Rev. Joseph Cook on Spiritualism.

Rev. Joseph Cook, of Boston, whose lecture on the investigations of the German philosophers, made in the presence of Dr. Glade, we published a short time since, has been investigating the subject of Spiritualism under such conditions as gave him evidence of a force causing "motion of matter without contact." He relates succinctly the particulars in his closing lecture, which will be found in another column of this paper.

Mr. Cook presents the matter with all the candor we could expect from one whose whole metaphysical training has been concentrated along the line of theological dogmatism. It is a hard matter to cut loose from the ideas in which one has been grounded and rooted from early life, and particularly so as to the religious ideas in which one has been reared, and to which all other ideas have been shaped or inclined. We could not therefore expect Mr. Cook to accept modern Spiritualism without reserve, or to receive it at all only as it in some degree conformed to his former opinions, or to what he regarded as established facts in theological history. We must, however, regard his courageous investigation and public presentation of the phenomena, in following the precedent of the illustrious German philosophers, as an advance step among the clergymen in this country and one which can not fail to impart a new impetus to the growth of Spiritualism among church-going people.

Let Rev. Joseph Cook amuse them by denominating the manifestations of Spiritualism "psychic forces;" we shall offer no objections. Let the church-loving people once come to understand that there is a soul-force which can operate unseen by the physical eye, and produce writing by its invisible power between closed slates—that it can do this while the slates are in the hands of the Rev. Joseph Cook, bound together with brassclamps and held away from the medium, and a world before unknown to them will be opened for their exploration. When once they have witnessed the phenomenon, no cry of evil spirits can cause them to desist from further advance in their investigations; they will go on until they have demonstrated that what Mr. Cook denominates the superhuman on the one hand and the supernatural on the other are relegated to the same sphere of causes and must, of necessity, have a similar origin.

The parallels Mr. Cook draws between biblical and modern Spiritualism, show the similarity of the phenomena and would seem to clearly demonstrate a like origin, and while we cannot help admiring his research in this direction, we fail to see how he arrives at his conclusions, except in the fact that he allows prejudice to usurp the domain of reason and theological predisposition to take the place of scientific analysis and logical deduction.

The manner in which he jumps at his conclusions smacks of theological dogmatism. His statement of the scientific problems of ancient and modern Spiritualism lacks the one essential element which is necessary to the proper solution of the equation; namely, one known factor from which to find the unknown. He says:

"If matter can pass through matter we can understand how one who was raised again passed through the doors that were shut and was present with his disciples when they were in an inner room."

His logic is sadly at fault in this statement. Before we can understand how that parallel was accomplished, we must know the *modus operandi* of the one now presented. The fact he does not deny—the *how* he cannot explain. His factors are then all unknown quantities and admitting the facts of both parallels, the *how* of one phenomenon cannot be explained by the other where both are unknown.

Nor can he assume logically that one event is simply superhuman and the other supernatural. To be supernatural implies

to be above, beyond and outside of nature. Then it logically follows that if the phenomena of psychic force to-day produce certain parallel results to those he denominates supernatural in the past, both must be produced by the same psychic force and consequently what he claims as supernatural must be, under the domain of natural laws, as is psychic force.

We are unable to understand on any other hypothesis than we have already named how, with these facts before him, he can assert that "The most important duty of the pulpit in regard to Spiritualism is to insist on the distinction between the merely superhuman and the strictly supernatural, and to show that spiritualistic communications, even if real, are merely superhuman, not strictly supernatural and so cannot come into rivalry with those Christian miracles which imply creative power."

If he will carefully gather the history of modern Spiritualism he will find a parallel for all of these so-called miracles of the Bible, even to the causing the lame to walk, the deaf to hear, the blind to see, and the seemingly dead to be raised again to life. The psychic force which can cause "motion of matter without contact," can vivify matter also. "It is the spirit that quickeneth; the body profiteth nothing," John 6th, 63rd.

Mr. Cook's "general conclusions" are as lame as his logic. No really representative Spiritualist concedes there is any thing supernatural about the phenomena. It is not Spiritualism that "has a divided voice and teaches every form of doctrine held among men;" but the educational influences of those old doctrines in which men have been reared. They have taken hold of the new Savior of the world—Spiritualism—with one hand, while with the other they still hold on to the "traditions of the elders and doctrines of men," and Spiritualism is charged with their shortcomings, growing out of their former conceptions, the influence of which still adheres to them like barnacles to a ship.

Prostitutes are known to attend revival and camp meetings, to be forward in expressing their convictions and proclaiming their conversion; joining in the exercises with unwonted fervor in order to delude and lead away their votaries. Would Mr. Cook allege this to be the effect of the religious teachings inculcated in those meetings? Again, we will suppose that some of those persons are magnetic apostles, and while under the magnetic influence of the preacher and the prayer circle really become imbued with a desire to lead a better life, and honestly profess a change of heart and unite with the church, but afterward follow the former ways of life. Will Mr. Cook say it is their religion? Would Mr. Cook esteem it fair in us to state in this relation, that the religious influences and exercises of the Christian people had "been especially effective in stimulating in half-educated minds and coarse natures indolence in faith, and libertinism in morals?" Or that Christianity, "When accepted as a source of religious knowledge, leads its votaries into practical mischief and often into moral ruin?"

Mr. Cook's charge against the trustworthiness "and morality of psychics, requires more than a passing notice. Those whom he denominates psychics, are the world's sensitives, whose brain and nervous forces are so delicately strung that they vibrate under the influence of all the magnetic waves which flow over them, as the strings of an Indian harp are made to vibrate harmonies in the gentlest breeze, or to wall the discords of the storm. The "guardians they need for their own good and that of society" are a higher soul cultivation and a purer morality in that society, together with more honest motives; loftier aspirations, and a nobler devotion to truth. Mediumship implies a go-between. In Spiritualism it signifies one in rapport with mortals and immortals, through whom intelligent messages can be conveyed from one to the other. In this condition mediums are subjected to the influences of both worlds. When men—when ministers of the gospel—can entirely free themselves from selfishness, from trickery, from every thought of deception and fraud, from every immorality, then it will be time for them to charge to Spiritualism, *per se*, the tendency to produce fraud and immorality, if they still find it among mediums.

The history of the earlier church was marred by all the evil practices of the nations and peoples who espoused the doctrines of the church. The spirit Jesus, when he appeared unto John, upon the Isle of Patmos, and showed him the mystery of the seven stars and the seven golden candlesticks as relating to the seven churches and their angels, found in those churches, members who held the abominable doctrine of the Nicolaitanes and also, "them that hold the doctrine of Balaam, who taught Balaam to cast a stumbling-block before the children of Israel, to eat things sacrificed to idols, and to commit fornication." He also complained of them because they suffered "that woman Jezebel, which calleth herself a prophetess, to teach and seduce my servants to commit fornication." Did Christianity have "a divided voice" in its infancy and are its one thousand six hundred different sects a unit to-day? Was the Church in its earlier years free from practical mischief and the grossest immoralities? and do the criminal records of our country demonstrate its laymen or its clergy are free from "libertinism in morals," frauds, impositions, felonies and crimes? If not, why should Mr. Cook expect those who have left the churches, carrying with them the vileness gathered therein, to at once be re-

generated by Spiritualism? Spiritualism teaches that errors cannot be blotted out except as they are outlived; and only then by constant endeavor to rise into purer and more exalted conditions, and by noble and unselfish acts of goodness done to others.

Mr. Cook's concluding assertion and illogical deduction "that the trustworthiness of the communications cannot be proved, that even if their reality be admitted, all that is established is the existence and agency of evil spirits," shows the desperate make-shift to which the clergy are forced when confronted with the indisputable evidence of the truthfulness of the spiritual phenomena. Does death change the spirit? We know that here, as it is commonly expressed, it takes all manner of people to make the world; then, if they are not changed by death, we will have all manner of people in the Spirit-world; and before they have progressed, like will seek its like, and evil spirits here will attract evil communications from that class over there.

Those whom Mr. Cook pronounces as untrustworthy and immoral, have all, or nearly all, been members of churches and have brought their vagaries along with them. Moses' distribution of the "thirty and two thousand" Midianish y'grins by command of the Lord—(Numbers 31st—35, 40 and 41, 40 and 47); the recorded doings of Abraham, Noah, Lot, Kings David and Solomon and other biblical characters, have been taken as their exemplars in the past, and they cannot all at once forget their early instructions. Even in the early church, plurality of wives was only forbidden to bishops. (1st Timothy, 3d—2d; Titus, 1st—7th.) Since that time the civil law has established monogamic marriage as the only legal form and the church has claimed the paternity.

But Mr. Cook concludes as follows:—

"Such being the moral dangers of Spiritualism, its investigation may well be left in general to experts in physical and mental science."

Can such experts as Mr. Cook refers the investigator of Spiritualism to, adduce any irrefragable evidence of his claims of supernaturalism in religion? Can they demonstrate that there is not as much "creative power" displayed in showing a spirit hand now, or in writing between closed slates as in the case of writing by the materialized "part of a hand" on Balaazar's wall?

But what peculiar qualifications do his experts possess to enable them to decide matters pertaining to the realm of the psychic forces? Are they born sensitives whose brains have been touched by spirit fingers and attuned to angel harmonies? Or are they those whose dogmatism would chill the sensitive soul, whose magnetism would drive away the angel visitants, and whose influence would lead the psychic to "mischief and immorality?"

Would Mr. Cook have the whole subject turned over to the great "expert of experts" of whom there are probably not more than five in the world, and thus end the matter? The Jews, even, would have been more liberal. They would have referred it to the Sanhedrim. Suppose Mr. Cook should refer the matter to that self-constituted expert of experts—Dr. Beard—who has already decided the matter by saying, "It would be unscientific to investigate at all."

It is strange that men claiming to be experts in science, like Mr. Cook and Drs. Beard and Hammond, should so stultify their better natures as to prejudice upon the most limited investigation, or without any investigation, a subject which some of the very best minds of the age have been studying for years, discovering in it the grandest and noblest problems of being, which lead up through the galaxy of stars, along the corridors of the angel world to the Temple of the Infinite.

But if Mr. Cook thinks he can in this way put an end to all investigation of this, the most important subject that ever engaged the attention of mankind—involving right living here, with all that the expression implies, to perfect us for the better life of the spirit—he has evidently placed his worldly wisdom above that spiritual knowledge which buildeth unto enduring worth and perpetual growth in goodness, wisdom and power, and will sometime discover the folly of his inconstancy.

Strange Materialization.

The Medium and Daybreak, of London, England, gives an account of a remarkable materialization that occurred during a séance held with Mrs. Esplanade. It seems from the account given that a piece of something white appeared to be kicked out of the cabinet, and then spreading itself on the floor, resembled a white pocket handkerchief. This something white gradually increased in size until it appeared to be about the size of a little baby. One lady remarked, "It's just like a baby under a sheet, throwing its arms about and trying to fight its way out." While this baby-form continued to "fight its way out," it gradually grew larger and larger, until it appeared to be about four feet in height. At this stage, as though exhausted with the exertion, it seemed to rest for a few moments, and then again commenced throwing its arms rapidly about, growing still larger and larger, until it added about two feet more to its height, the bulk increasing proportionately, and then at a height of six feet it was distinctly seen that the something white-like a pocket handkerchief had grown into the form of a man.

Wells Anderson, the spirit artist, is now in Washington, D. C. He may be addressed at 207 Pennsylvania Avenue.

The Salvation Army.

The Australia, which lately arrived from London, Eng., brought over seven women and one man, storage passengers, constituting the advance guard of the Salvation Army, a religious order founded only fourteen years ago by Wm. Booth, a clergyman, and now numbering one hundred thousand members. They wear a unique uniform of dark blue cloth, and on their hats are inscribed the words, "The Salvation Army." The growth of this order in England has been remarkably rapid, and shows that earnestness of purpose and strenuous efforts, only are required to make any religious order a success. It appears from the New York Herald, that there were in England 123 corps, under the command of 105 officers, using for services weekly 148 theatres, music halls, warehouses and other buildings, holding at the annual rate of 45,000 open-air services and 60,000 in-door services and preaching to 74,000 persons in-door every Sunday evening and to 2,000,000 in the streets every week. Through its instrumentality 257 persons have become wholly employed in religious work, and 3,256 others stand ready to speak or labor in the cause whenever called upon. The "army" is said to be approved by twenty-three Mayors and magistrates, seventeen Superintendents of Police, and 129 clergymen. Its funds are raised mainly by collections taken at the services. Last year there was raised in this way £12,000, while the general fund only amounted to £1,540. Some of their hymns are set to American tunes, such as "Way Down on the Swannee River" and "Old Kentucky Home." They are all fresh, strong-looking young persons of about thirty years of age.

On March 14th, the Salvation Army first commenced its active aggressive warfare against sin in New York, at Harry Hill's Variety Theatre, the audience being attracted by the following advertisement:

THE SALVATION ARMY WILL ATTACK
The Kingdom of the Devil at Harry Hill's Variety Theatre, on Sunday, March 14, 1880, commencing at 8:30 P. M. with a new and unique panorama of "Uncle Tom's Cabin." Admission, 25 cents.

The intention undoubtedly was to attack instead of "attract," the kingdom of the Devil. The ladies engaged here in this—to them—religious and humanitarian work, were "Captain" Emma Westbrook, and "Lieutenant" Elizabeth Florence Morris, Alice Coleman, Elizabeth Pearson and Ann Shaw, and they were all dressed alike, in short black dresses, black cloaks, the collars of which were edged with red cord, and black stouch hats, with crimson ribbon bands, on which was printed, in gilt letters, "The Salvation Army."

It appears, however, that those zealous workers do not meet with the encouragement in New York that they expected, for no one has a right to engage in religious exercises in its streets or capacious parks, hence the principal avenue through which they propagate their peculiar views is closed against them. "General" Ralston, who has charge of the "Army" has written a letter to Mayor Cooper in which he insists on being granted the privilege of holding "open air" meetings, whereby he can reclaim the drunkard and those of an evil tendency.

Thomas Gales Forster.

Maj. Forster has finished his series of lectures in Baltimore and is temporarily located at No. 925 Ninth street, N. W. Washington, D. C. He writes us that he will come West ere long and would be glad of lecture engagements at different points. Those who have in years past listened to Bro. Forster will recollect he spoke in the trance condition; now, however, his lectures are written out by his control before delivery and the change is highly approved by most of those who hear him. What little may be lost of magnetic fire by the change is more than compensated for; the lectures being more compact and logical than ever they were before, which is saying considerable, and therefore better adapted to the intelligent inquirer as well as to the promulgation of intellectual spiritualism. He should be kept constantly employed.

The Philadelphia Record states that the Philadelphia University of Medicine conferred a diploma upon a man who has been confined three times as a patient in an insane asylum. The relatives of the man paid seventy-five dollars for it. Speaking of bogus physicians, a Boston dispatch to the Cincinnati Gazette, says:

"At a hearing before the legislative committee, Feb. 17, the names of nine legally chartered medical colleges were read whose diplomas are not recognized by the Massachusetts Medical Society, because of proof positive that these colleges sell their diplomas without any evidence of study or fitness for medical practice, one of them (the Philadelphia University of Medicine and Surgery) maintaining an agency in Europe for the express purpose of selling diplomas. Three of these nine institutions are in Cincinnati. The list is as follows: American University of Medicine and Surgery, of Philadelphia; Philadelphia University of Medicine and Surgery; Physio-Electric Medical College, of Cincinnati, O.; Physio-Medical College (new issue), of Cincinnati; American Eclectic Medical College, of Cincinnati; St. Louis Homeopathic Medical College; St. Louis Eclectic Medical College; New England University of Medicine and Surgery, of Manchester, N. H.; University of Medicine and Surgery, of Haddenfield, N. J.; and American Vitaspathic College, of Cincinnati, Ohio."

Mr. W. J. Colville will conduct an anniversary meeting on the 31st at Berkeley Hall, corner of Berkeley and Tremont streets, Boston. The exercises are to begin at three o'clock P. M., the entertainment will be well worth attending.

Spiritualism in Australia.

The Harbinger of Light, in an able editorial, reviews the status of the great spiritual movement, and is well pleased with the progress for the past year. There is a decided movement in the ranks of the churches, and the pulpit enunciates more liberal views; evidently the heaven of Spiritualism has permeated the minds of both the ministers and laity. In this movement the Victorian Association of Spiritualists has been an active factor, by furnishing lectures, library and public séances. The editor says: "The agitation and interest in Spiritualism and freethought is not confined to Victoria, but is manifest in New South Wales, Queensland, and New Zealand, where large meetings have been held and considerable enthusiasm manifested. That independent and energetic worker, Mr. John Tyerman, has also done much towards the spread of free thought in this and the neighboring colonies, and recently broke ground in Adelaide, meeting with fair success." The coming of Prof. Denton is eagerly anticipated, and Thomas Walker is expected to return.

The Bishop of Nelson admitted everything when he said, after hearing Mrs. Britten, "I heard nothing but what I have long believed and preached in substance, though not with so well-chosen or beautiful language."

WHAT CONSTITUTES A SPIRITUALIST?

One who signs himself, "As much a member of the Church of England as most," gives the following definition, and considering the standpoint from which it comes, is exceedingly good:

"A Spiritualist is the highest order of christian—being tolerant of all truths and even opinions without distinction of class or sect."

"He believes in and can worship God anywhere, and in any congregation. By his generous latitude of thought, desire for truth, and for what is right and good, follows Christ's example. He knows that a spirit exists in everybody; that it does not die with the body, but lives on in appearance similar to the body, but much more refined in substance; that after leaving the earthly life, with imperfection, it gradually progresses to a more perfect state. He believes that its happiness or unhappiness is measured by its life in the body; that is to say, the more wrong it has done here, the more trials and purification it will afterwards require for its progress. He knows by proof and by innumerable living witnesses, that some persons have the power of communicating with the spirits of those whose bodies are dead. This is no theory, but can be proved by fact."

"Most Spiritualists believe that Christ was divine; that we are all divine; he much more so than others; that if it pleases or comforts people to do so, it is well to pour forth aspirations to him as well as to the Great, Good, Unknown God, for if he was God, in worshipping the one you also worship the other. All thoughtful members of every christian religion are Spiritualists to a certain degree, requiring only more easily attained knowledge and experience to be fully so on all the points herein set forth."

A Higher Court.

A vestryman named Thompson has sued the pastor and trustees of the West Hoboken (N. Y.) Reformed Episcopal Church for the price of a carpet which he had become responsible for and was compelled to pay. The case was just resumed in court, when the pastor, the Rev. D. McFadden, arose and exclaimed: "Hold! hold! If the court please, I have just been spoken to by a voice from above which bids me stop this case. It will be removed to a higher tribunal, and by direction and advice of God, will settle with this man," pointing to Thompson, "and he may go his way and I will go mine." Proceedings were stopped and a settlement followed.—*Ex.*

If the Reverend gentleman really was spoken to by a voice from above, the probability is that he is clairaudient, and a spirit seeing that he was really responsible for the carpet, told him so, and he thinking that God had spoken to him, readily yielded assent to the proffered advice. He undoubtedly acted wisely.

Mr. Thomas Walker, the trance medium, lately delivered a lecture in England, in which he severely criticised the action of the British government. He argued that England had no right to shed the blood and burn the homes of the Afghans simply because they had protected their own hearths and homes. Their country, their independence, their religion, their homes were as sacred to the Afghans as they were to Englishmen, and England had no right to go into Afghanistan and hang the men for fighting for their own liberties and protecting their country against an invader. If there was any danger from Russia and if there was such a great need of a scientific frontier, why did not Lord Beaconsfield attack Russia and give her a thrashing instead of going and fighting half civilized and half-naked savages? If Lord Beaconsfield wished to have peace with honor and to excel Alexander, Julius Caesar, Hannibal, or the great Napoleon, let him take his troops and his powder to attack those who were at least on a level with them and not put the skilled forces of Great Britain against uneducated and half-civilized savages.

Our brother publisher, Mr. Isaac R. Rich, passed through the city last week on his way to Silver City, New Mexico, where he is largely interested in mining, being president of the Plymouth Rock Mining Company. Every publisher of spiritual literature ought to own a good paying silver mine; there are exigencies in the publishing business when a profitable hole in the ground adds to one's peace of mind. However, Bro. Rich is not likely to ever require such an auxiliary aid to add to his philosophical pliancy of mind, which always sees a silver lining to the clouds that shadow the pathway of every mortal.

